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SUNDAY SCHOOL
and
in the Home

BRIGHAM H. ROBERTS
As Chaplain of the 145th
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MY PERSONAL PHILOSOPHY OF EDUCATION

By Dr. H. Wayne Driggs

TEACHING AS DIRECTION OF ACTIVITIES

By Dr. John T. Wahquist

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VOL. 68 NO. 10
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President Brigham H. Roberts

Elder Roberts was the last of a trilogy of writers and public speakers in the Church, the other two being Orson F. Whitney and James E. Talmage. These three men were outstanding during the latter part of the first century of Mormonism.

President Roberts had, to begin with, some striking native endowments—a physique that impressed at a glance, with its broad shoulders and massive head, a courage that took its tinge from the element of pugnacity, a high sense of fairness toward an opponent and a large toleration for

the opinions and the life of others, powerful emotions coupled with a strong, clear intellect, a deep-rooted humanitarianism which sympathized with the common man everywhere, and a rare gift of speech, that manifested itself in both the written and the spoken word.

Who that has read or heard the story of the young missionary risking his very life to bring home the bodies of two fellow missionaries shot down by a mob, can fail to appreciate the daring and bravery involved in the situation? The famous Whitney-

Roberts debate over woman suffrage in the Constitutional Convention will go down in the history of the State as one of the most thrilling intellectual and oratorical feats. And the *Comprehensive History of the Church*, with its leisurely, running narrative and wide imaginative sweep, will endure as a monument of patient research and prodigious industry.

But if B. H. Roberts possessed high native endowment, this endowment was given opportunity and direction by the Church to which he belonged.

What would have been the lot of President Roberts if Mormonism had not found his parents in that small English town? It is a question that brings up the problem of human destiny—whether man makes his environment or is made by it. At all events, Mormonism did find his parents, it did snatch him from a possible obscurity and barrenness of life, and it did open up for him an avenue for growth which, to say the least, would not have been offered elsewhere in the same way. Brother Roberts would have been the first to concede this, for the influence of religion in his life was creative in the highest degree.

It is extremely rare as things go for a man to become eminent as both orator and writer. One can count on the fingers of one hand the men in Mormondom who have left a name in both these lines of activity. If one were asked to say in which field President Roberts was best known, one would be hard pressed for an answer. It was Mormonism chiefly that gave opportunity to, if it did not actually force, development in these two lines. The religion made demands for the two sorts of talent.

Out of this religious compulsion, so to speak, came avenues for development in breadth, both of thought and experience, which characterized President Roberts.

He was a student. At perfect ease

with books, he garnered treasures of knowledge in many fields—in politics, in government, in history, in philosophy, and, most of all, in religion. And this knowledge was both deep and accurate. Moreover, he was a lover of the common man. Springing from the people, his sympathies went out to all those everywhere who were struggling for political or economic freedom. No strike of labor in any part of Utah but saw B. H. Roberts on the scene trying to settle the dispute between employers and employed. It was this sympathy with the masses, together with his strong love of country, that impelled him to volunteer his services in the World War as Chaplain.

One of the most prominent things about President Roberts was his theory of the ministry. The gospel, as he conceived it, was a plan built up on a grand scale. It took in the whole of the human family, regardless of color, race, or creed, and sought to weld them into a single unit, by teaching them the principles of life here and hereafter. Accordingly, this grand scheme of salvation must be preached with a knowledge and dignity commensurate with its importance. While he would not have had a paid ministry, he would have a trained ministry. All through his life he entertained the notion that there should be nothing petty or trivial about the presentation of these principles of salvation. It was with this end in view that, as the senior president of the Seventy, he proposed the present plan for the training of the men in these quorums in a knowledge of the gospel and in preaching it.

It is safe to say that the name of Brigham H. Roberts will never die among the Latter-day Saints. His writings alone will insure that, particularly to the teachers in the Sunday School. More, perhaps, than any other man during the latter part of the nineteenth cen-

tury and the first quarter of the twentieth century, he gave both color and form to the teachings of Mormonism. This was done both by tongue and pen. Since the appearance of *The Gospel*, in the 80's, he has probably been more quoted than any other writer in the Church. His *Comprehensive History*, his numerous works defending the Church, and his interpretive writings—these will be read

as long as our present ways of thinking religiously continue.

All his wealth, nearly, B. H. Roberts was able to take with him into the Great Beyond—his splendid intellect, his loyalty to what he conceived to be the truth, his knowledge of life and books, his rounded life and character. His was a unique personality. We shall not see his like again.

—John Henry Evans.

My Personal Philosophy of Education

*By H. Wayne Driggs, Ph. D., New York University
Superintendent of the Queens Branch Sunday School, New York District*

"And the Jews marveled, saying, 'How knoweth this man letters having never learned?' Jesus answered them and said, 'My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.' " So spake the Christ, man's greatest Teacher, when questioned as to his teachings. Never did he force his doctrine, but always was his exhortation, "Come follow me." So it is with every true teacher. No real leader of youth ever attempts to supply knowledge or make the mind; his function only is to provide life environment in the form of educational activity. So fundamental a truth is this that even the Savior realized such limitations, and taught man that deeds alone brought sureness of knowledge.

Since education is life, and life has basically a spiritual ministration, may we not use this scripture as a text on which to build our philosophy of education.

One learned judge who lived near my boyhood home understood this philosophy. In connection with his two sons and a larger group of the neighborhood, my brother and I had formed a Junior Dramatic Club. It was our purpose each year to put on

two or more plays for our parents and friends of "the block." In holding our meetings to plan for these things we were often boisterous and disorderly. One late afternoon we were discussing matters in the "club house," we had built out of dry goods boxes, when a rap sounded on the door and the call came; "The Loofbourou boys are wanted home for dinner."

It was the Judge. Reed, his eldest son, reached for the spool doorknob, saying, "Come in, father, we're in a little trouble as to how to put a motion before the Junior Dramatic Club."

The Judge's face warmed as he stepped over the six inch door sill. "Well boys," he said, "The way I've always seen it done is so."

Here he took us through a drill in parliamentary procedure. Each boy in his turn was given the chance of acting as chairman and directed the meeting while the others learned how to obtain the floor. The training given was so completely enjoyed that a desire was expressed for more. The Judge consented, and many times thereafter visited the club to give us activity lessons that laid the foundations of parliamentary procedure.

It was Froebel who said in his *Education of Man*: "Play is the

highest phase of child development—of human development at this period; for it is self-active representation of the inner—representation of the inner from inner necessity and impulse." Add to this the play idea, the essential guidance of a teacher, inspiring, suggesting, and directing the pupil's



ELDER H. WAYNE DRIGGS

course; and life is steered along the highest way of knowledge.

During my "teens" I used to help my uncle with his gardening. One day he saw me attempting to open the pea blossoms. "Stir the soil at the roots if you want 'em to open, my boy," he instructed; "They don't like bein' meddled with direct."

This lesson is one for the teacher of youth. "Meddlin'," with child development is formal teaching. The indirect method is Nature's way to assure real learning. The teacher's business, says Dr. Tyler in his *Growth and Education*, is to "enter into partnership with Nature."

I like also the illustration Ernest Carroll Moore gives in his book, *What is Education?* To quote: "In the Harvard Club in Boston there is one room set apart for the use of the graduates of the Medical School, and over the fireplace in that room there is an inscription, a motto, which states in a sentence the philosophy of the medical profession. It reads, 'We dress the wound, God heals it.' If a devoted student of education should attempt to construct a similar motto which would in like manner set forth the object of his profession, what form ought it to take? This, I think: 'We feed the mind, God makes it'."

My personal philosophy of education may be summed up in this sentence: *Education is guided activity.* There is real joy in feeling the whole-hearted support that comes from an active, joyous group of boys and girls who are playing the old game, "Follow the leader."

In one eighth grade English class this year the beauty and reality of Stevenson's *Black Arrow* was brought home to them when we decided to play the story in the class room. The hunchback, Duke of Gloucester, was made to live again by stuffing an extra sweater over the left shoulder blade of the boy who played the part. Horses were had by the use of wicker chairs. Even the part of the dead spy, in one of the scenes was most anxiously bid for, by every member of the class. The slowest readers rose to the situation and read their best.

Another class, feeling composition to be dull and aimless, was completely changed in attitude when the newspaper was brought into the school and used as a text to discover how the reporter told a story. With this as a stimulus a class paper was started. During five successive days we drew from the group five different sets of compositions; a news happening, a human interest story, a sport write-up, an editorial, and a set of jokes. This

(Continued on page 466)

Teaching as the Direction of Activities

By John T. Wahlquist, Ph. D., University of Utah

SUMMARY OF UNIT II

(One Class Session)*

The first step in any systematic teaching procedure is the establishment of a condition in the class group which is conducive to learning—one in which effective teaching will register. Such a situation is dependent upon the teacher's freedom from worry with the externals of teaching such as seating combinations, distribution of materials and equipment, disciplinary concerns, etc. Consequently, the teacher must first of all recognize efficiency in controlling these extra-instructional activities. He must recognize routine and discipline for what they are and know his responsibilities in these regards. Routine is a means-to-an-end, which in and of itself may have more values than we ordinarily recognize. However, we should not organize for the sake of organization. Similarly, discipline may be a mountain or a molehill. Recognizing it as a by-product of effective activity shifts the emphasis, clarifies the teacher's responsibilities, and makes the whole problem less bothersome. The beginner must of necessity give first attention to the teaching situation in which he finds himself.

UNIT III

THE TEACHER'S PREPARATION

(Three Class Sessions)

In the main, Church teachers tend to follow closely the lessons outlined in the various manuals and guides. Oftentimes, they mistake subject-matter for lessons, content for learning. This unit emphasizes: first, the use of subject-matter as a means-to-an-end rather than an end in itself; and, second, the essential steps in the organization of content for the realization of a specific objective.

The inability of teachers to distinguish between subject-matter and real learnings is evident in the usual "textbook teaching." Contrary to common opinion, textbooks are rarely organized in pedagogical terms. Chapter V describes a new type of organization, designated as "learning units." Here the objective is all important and content is selected for the attainment of the adaptation usually described in the unit heading. Examples in several fields are given. The discussion should assist a teacher in selecting textbooks and in appraising and adapting lesson materials.

A great teacher (or speaker) is an efficient organizer. Such an individual is noted for the clarity of his exposition, the forcefulness of his examples, and the smoothness of the transition from sub-heading to subheading, all pointed toward one general conclusion.

*This is an opportunity for review and consideration of students' questions.

Such exceptional ability is not accidental. Chapter VI contains suggestive procedures in organizing content, including one detailed example.

The next two chapters are supplementary; one gives the theory behind effective lesson organization and the other the practical considerations involved. The third class session should be devoted to an appraisal of lessons representative of the work of class members.

The teacher's preparation is what he does before he faces the class. In a sense the better part of the teacher's performance is what he does alone before entering the classroom. Regardless of classroom techniques, no class is ever successful if the teacher comes unprepared.

CHAPTER V

Selecting Lesson Objectives and Subject-Matter

(One Class Session)

Although beginning teachers rarely select the subject-matter to be taught or the objectives to be realized with the selected material, their interpretation of the teaching act determines whether subject matter is regarded as the end or as the means to the objective in the mind of the lesson organizer. Teachers sometimes experience difficulty in distinguishing between learning and subject-matter. In fact, as pointed out in the first chapter, many teachers regard the imparting of the facts and information as the teaching act. When learning is viewed as the actual production of changes in the pupils' behavior, the necessity for a distinction between subject-matter and learning becomes apparent. Subject-matter is now regarded as a *means-to-an-end* not something valuable for its own sake but only as it is serviceable in generating attitudes of understanding and appreciation and abilities in pupils. Consequently, *we set our objectives first, in terms of the desired changes in pupils, and then select subject-matter which will enable us to attain these goals.*

Adaptations. True education begins with the adjustment of the individual to every aspect of his environment, so that he may have intelligent attitudes and appreciations towards all influences playing upon him. These comprehensive adjustments may be thought of as "adaptations," in the same sense that plants and animals must adapt themselves to their environment for survival purposes. The person who understands the atomic theory has an attitude toward the world in which he lives, quite aside from his mastery of the subject-matter, which may be a chapter in a physics book. The person who accepts the "Word of Wisdom" has something more than a mental abstraction: he has a guide for many of his every-day activities. The atomic theory and the "Word of Wisdom" may be presented on the factual level but they are not truly taught until they result in adaptations, changes in the outlook of individuals which tend to act as controls in future conduct.

The learning product itself is of necessity subjective. The teacher cannot "learn" the pupils, grammatically or otherwise. However, what the learner accomplishes is determined quite largely by what the teacher has in mind. If the teacher merely presents the facts, only the exceptional student will make the adaptation. Conse-

quently, when he has forgotten the facts in the case he has nothing to show for his expenditure of time and effort—there was no true learning. On the other hand, when the teacher recognizes the subject-matter as the means to the realization of an objective and when the student is consciously directed towards this objective in his attack on the subject-matter, he had something to show for his learning long after he has forgotten the facts in the case.

Most of us recall very little of the science we were taught in school. Few of the readers will have intelligent understandings of the "atomic theory." The explanation is not far to seek. We were taught a chapter in a science text book entitled "the atomic theory." When we recited back to the teacher that which we read we went on to another chapter. It is doubtful if any of us are so ignorant with respect to the "Word of Wisdom." The title itself is suggestive of the purpose of the subject matter. Few Latter-day Saints could pass a perfect examination on the contents of the Doctrine and Covenants, Section 89, but few failed to make the adaptation, and for most it has served as a control of conduct. The example is apparent. The teachers have recognized the objective as an intelligent attitude with respect to narcotics, intoxicating beverages, etc., in short, a word of wisdom.

Learning Units. There is the thing to be learned as well as the learning. Morrison has called these external things-to-be-learned "the *learning unit*," defined as "a comprehensive and significant aspect of the environment, of an organized science, of an art, or of conduct, which being learned results in an adaptation in personality."* This is undoubtedly the most significant statement in pedagogy in the last decade. It has revolutionized the organization of textbooks and courses of study in all secular school subjects. It is our intention to carry this concept into the field of religious education.

For our purposes, it is necessary to be able to utilize subject-matter already outlined in our various manuals as the "learning units." A close scrutiny of the materials reveal the expected adaptation, usually stated as the lesson objective. We are not prepared to teach lesson materials until we recognize the desired adaptation—which may take several lessons, each with a supporting objective. We must recognize subject-matter as material to be put to use for a specific purpose, to become obvious to teacher and pupils if the adaptation is made.

A few examples may help to clarify the use of assimilative material for the realization of adaptations. If civics is properly organized and taught, we have not a mere descriptive account but an explanation of significant relationships to be understood; the melting pot; how the public pays its bills; caring for the handicapped, etc. Understanding and not information is the objective. Merely a descriptive account is not a true unit, there can be no adaptation. An understanding, or insight, is in its very nature a behavior pattern, a control of conduct, whereas a descriptive account leads to such a pattern only by chance. Obviously, the function of civic training is to modify the pupil's outlook and develop proper attitudes, and not to produce an erudite who may use his knowledge to live "within the law." Likewise, history

*Morrison, page 25.

should be organized and taught for adaptations, understandings and appreciations. Consequently, we may expect units such as the following: what the Greeks contributed to our civilization; America, a world power; rise of the national states, etc. These topics are far more intelligible than chapters on "The Greeks," "The Spanish-American War," and "France, Germany, Italy," respectively. The chapters may be taught and memorized as facts soon to be forgotten.

Now let us examine some learning units in Church History: conflict between the Saints and their Missouri neighbors; the Mormons hold the balance of power (in Illinois); the conspiracy ending in the Prophet's death, etc. How much more comprehensive these appear to be than the usual heading in a table of contents. In studying the New Testament we may read the text verse by verse, chapter by chapter, or we can select and organize verses and chapters on the same topics. Matthew, Mark, Luke and John each tell us of certain events in the Savior's life. Shall we study each separately, or shall we hear what each has to say, if anything, with reference to significant episodes. Obviously, the latter procedure will result in greater insights. (For an example see Chapter XVI.)

A Test: Probably these new terms can best be illustrated by use of the manual you hold in your hands. Unit I is entitled "Teaching as the Direction of Activities," supported by two chapters, "The Outcomes of Teaching" and "Four Basic Doctrines of Education." If the organization was sound and pedagogically presented, you gained a conception of teaching, you selected one of three views of the outcomes of teaching, and you developed an understanding of certain basic factors to be kept in mind throughout the teaching process, regarded as the direction of activities. Did you? If so, what were these "adaptations?" Were the chapters merely expositions of principles or true "Learning Units?" What is the difference?

A Final Example. James Truslow Adams' recent book, "The Epic of America," has been widely read and discussed in all circles. What is the explanation for this "best-seller" which treats of a subject we all studied in elementary schools? Possibly a comparison of chapter headings with those in the usual textbook will furnish the answer. At any rate, if you know the history of America, the following titles will give you an intelligent resume of American history:

- I. The Men of Destiny.
- II. A Civilization Established.
- III. America Secedes from the Empire.
- IV. The Nation Finds Itself.
- V. America Secedes from the Old World.
- VI. The Sun Rises in the West.
- VII. The North Begins to Hustle.
- VIII. Manifest Destiny Lays a Golden Egg.
- IX. Brother's Blood.
- X. The End of the Frontier.
- XI. The Flag outruns the Constitution.
- XII. The Age of Dinosaurs.
- XIII. America Revisits the Old World.

How much more challenging Unit III is than the usual chapter entitled "The American Revolution;" Unit IV, than "The Articles of

Confederation" and "The Constitution;" Unit V, than "The War of 1812;" Unite IX, than "The Civil War;" Unit XII, than "The Machine Age"—not a bad title in itself; Unit XIII, than "The World War." Where the usual historian merely chronicles events, Adams has selected "learning units," indicating the "adaptations," attitudes of understanding and appreciations, in the headings.

A Final Word. If teachers are to get the most out of subject-matter they must: first, see the objective—the adaptations, in terms of understandings, appreciations, or abilities; second, select and organize the subject-matter into learning units in terms of the objective.

Learning Exercises

1. Distinguish between subject-matter and learning.
2. Explain: "the learning product itself is of necessity subjective," and "the external and objective correlate of learning."
3. Cite an example showing both the adaptation and the learning unit.
4. Is a true adaptation likely to be realized in one lesson? Explain. (Note the organization of this manual.)
5. Illustrate the difference between the usual chapter and a true learning unit.
6. List learning units, indicating the adaptation expected, for the Old Testament, Gospel Doctrine, etc.
7. If possible, have some student review a unit in Adams' "The Epic of America.

Selected References

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Reagan, G. W.—"Fundamentals of Teaching." Chicago—Scott, Foresman and Company, 1932, Chapter VII.

CHAPTER VI

Organizing Lessons and Subject-Matter (One Class Session)

Purpose distinguishes lessons from subject-matter. Subject-matter may be used to occupy time. In this event, emphasis is placed upon the recital and memorizing of facts. Lessons, on the other hand, are taught and learned by express effort directed toward certain objectives.

As indicated in the previous chapter, the first step in the teacher's preparation is the recognition of objectives, aims, and purposes. As the teacher reads the assigned matter, he should be on the alert for the point to be emphasized. If the objective is not indicated in the lesson heading and if there is no statement of the aim, he must search for it in the assimilative material. If the adaptation is evident in the heading or objective, he must scrutinize the lesson material for the supporting explanations. Never should he face a class until he has the purpose of the lesson clearly in mind.

The serious-minded teacher will not object to planning, when it is viewed as the means to an end, not an end in itself. Whenever the individual establishes the aim or purpose in life, the next step is the planning of a procedure whereby the aim or purpose may be realized. Before the mason and carpenter can begin work, the architect must complete his plans. Before the teacher can direct learning activities toward pre-determined ends, he must map out his campaign. Effective planning involves three steps (1) purposes, (2) selection of materials, and (3) appropriate procedures. This chapter is concerned primarily with the second step—how to select and organize subject-matter.

Once the objective is recognized, the teacher faces the problem of organization. If the assimilative material is given, he must work it over in his own mind until it presents a unified whole, not an unclassified array of miscellaneous facts. In practically every instance, if there is to be no violation of the basic principles of education (Chapter II), the material will have to be reorganized again, or at least readjusted in terms of the experience, the needs, and the interests of the group concerned. Inasmuch as the printed instructions afforded the teacher are always limited in scope, there will be a necessity for expansion in the form of concrete illustrations, detailed explanations, etc. Organization is best accomplished by means of the outline. Just as the objective should describe the adaptation, so the outline, or brief, should indicate the route to be taken to its realization.

The outline should be considered as merely a skeleton upon which is to be built the lesson. Furthermore, the first draft can be made without reference to the appropriate methods of presentation. We cannot teach a thing until we know it; we have not taught until the child knows it. The wise teacher has an objective and a command of a supporting body of facts, carefully organized. Afterward, reorganizations may be necessary in terms of pedagogical principles. The question now is: How may we organize our thoughts around a particular aim, purpose or objective?

Steps in Lesson Organization. *First*, select the objective.

Second, list all pertinent data from all sources, supplementary to the lesson materials outlined in the teacher's guide.

There exist four outstanding sources of additional data available to teachers:

1. Thinking—once you have an objective in mind, your own thinking on the subject is probably the best single lead to supporting data which will inspire others.

2. Reading—most worthwhile thoughts are to be found expressed in printed pages. Some familiarity with the Dewey decimal classification system used in most public and private libraries will lead immediately to pertinent data regarding any topic. A small, select library of supporting books is the best single investment the teacher who takes pride in his work can possibly make. Teachers should learn how to use both tables of contents and indexes.

3. Observation—the most forceful illustrations for your pupils are in the environment which you share with them. Let us see the implications of the objective in our daily lives.

4. Conversation—there is no monopoly on ideas, practically all

persons are unique in this regard. Older and more experienced persons are a source of ready explanations.

Third, in view of the new data, refine the previous listings. Put similar ideas under the same appropriate captions. Arrange the headings in a suitable order, one of importance, relationship, chronology, etc. For this second draft a brief is superior to an outline, inasmuch as it contains statements rather than topic-headings. (Notice the example below.)

Fourth, enrich these subheadings in illustrations, incidents, etc., so that a connection is made with the experience of the children. Maps, pictures, cartoons, diagrams, tables, etc., are applicable here.

Except for the question of methodology, the teacher's preparation is now over. What the effective teacher must do before she faces the class is now evident.

Dr. Adam S. Bennion is generally recognized as one of the finest speakers and teachers in the Inter-mountain area. In his "Principles of Teaching" he tells how he would organize a lesson on "Prayer."

Step one—"Prayer" is selected as a focus for thought of the lesson.

Step two—"As I begin to ponder the subject of prayer and its influence on life, all sorts of ideas crowd into my mind. Perhaps I read someone's discussion of prayer—perhaps I talk to a friend relative to it—perhaps I just run the subject over in my mind. The thoughts that come to me may be vague and wholly disconnected. My immediate concern is content—order will come later. And so I jot down, either in my mind or on paper, such ideas as these:

"Prayer is the soul's sincere desire.

"The Song (Sweet hour of Prayer).

"What is the use of prayer?

"Are prayers answered?

"How often should I pray?

"Does the Lord hear and answer our prayers, or do we answer them ourselves?

"What kind of prayers are there?

"How may I know how to pray?

"Should prayers always be answered affirmatively?

"What prayers have impressed me most?

"What are the characteristics of a good prayer?

"And so I go on. My task in step two is to scout about intellectually in search of available, suitable material. Many of my jottings may duplicate others already set down; others may not be appropriate for my need; still others may be wholly irrelevant. But I am seeking a wealth of material that I may make my recitation as rich as possible.

"Step three—after a good bit of intellectual rummaging about, I find that my random thoughts on prayer fall rather naturally into four main divisions, each capable of expression in a question:

"I. What is prayer?

"II. Why should I pray?

"III. How should I pray?

"IV. When should I pray?

"But now that I have these major headings, I still face the prob-

lems of enriching them and elaborating them so that they will have body enough to stand. In other words, I build up my sub-headings. Under the first question, for instance, I group these thoughts:

"I. What is Prayer?

1. It is communion with God.
2. It is the key to God's storehouse.
3. It is the key to God's heart.
4. It is "the soul's sincere desire."
5. It is the great anchor of faith.

"Under question two, I group:

"II. Why should I pray?

1. Because I am commanded of the Lord to pray.
2. Because through prayer I keep in tune with the Spirit of the Lord.
3. Because it is through prayer that I acknowledge the goodness of God.
4. Because through prayer I petition for needed blessings.
5. Because through prayer I establish and preserve an attitude of humility.

"Under question three:

"III. How should I Pray?

1. Simply.
2. Sincerely.
3. In spirit.
4. After the pattern of His prayer.
5. In secret as well as in public.

"Under question four:

"IV. When should I Pray?

1. Regularly.
2. Morning and evening.
3. To meet special needs.
4. My attitude should always be one of prayerfulness.

"Step four—"On the subject of Prayer, the following are some possibilities:

"Under question I. "What is Prayer?" the hymn "Prayer is the Soul's Sincere Desire." The two songs: "Sweet Hour of Prayer," "Did You Think to Pray?"

"'For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.'

"The following selections:

"'Prayer—sweet breath from out a joyous heart wafting gratitude to Heaven.'

"'Prayer—a sacred confidence between a fearful soul and God.'

"'Prayer—a holy balm which soothes and heals the scars in a wounded breast.'

"'Prayer—an angel's kiss on the longing lips of loneliness.'

"'Prayer—a rod that bars the way between the human soul and sin.'

" 'Prayer—a choking sob of anguish from pain-drawn lips in plea for help.'

"Under question II, 'Why should I pray?'

" 'And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.' (Doc. and Cov., Sec. 59:9.)

" 'Pray always that you enter not into temptation, that you may abide the day of His coming, whether in life or in death. Even so, Amen.' (Doc. and Cov., Sec. 61:39.)

" 'Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the spirit, and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.' Doc. and Cov., Sec. 63:64.

" 'Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.' (Matt. 26:42.)

"Under question III—"How should I Pray?"

"The Lord's Prayer as a pattern.

"The prayer in Gethsemane.

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (Doc. and Cov., Section 19:28.)

"Therefore I say unto you, What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." (Mark 11:24.)

"At that day ye shall ask in my name; and I say unto you, that I will pray the Father for you." (John 16:26.)

"Under question IV. 'When should I pray?'

"He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy; for he will render unto man his righteousness." (Job 33:26.)

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you;

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (Doc. and Cov., Sec. 88:63-64.)

"Pray always that you enter not into temptation, that you may abide the day of His coming, whether in life or in death." (Doc. and Cov., Sec. 61:38.)

"Therefore let the Church take heed and pray always, lest they fall into temptation." (Doc. and Cov., Sec. 20:33.)

"Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places." (Doc. and Cov., Sec. 23:6.)*

Chapter XVI contains another example, with the fifth step added, i. e., the method of lesson presentation.

*Bennion, Adam S., Principles of Teaching.

The teacher who feels his time too precious for anything but a casual reading of the lesson should recognize the effort put into the lesson by the lesson-organizer. What the teacher accomplishes with the lesson is due in part to his appreciation of the effort involved. Enough has been written to indicate that a lesson involves purposeful organization, step by step. If the teacher is to realize the utmost from it, he must recognize these steps. His outline, based on the written text, will then become a true map of the route to the adaptation in the mind of the lesson-organizer.

Learning Exercises

Select a subject of general interest, and one about which you know a great deal and organize the learning unit, following the steps enumerated in Chapter VI. Now, name the particular adaptation to be emphasized (see Chapter V).

Note: This will make an excellent class exercise. 1. Select the topic. 2. List on the blackboard suggestive data. 3. Put this data into the form of a brief (all working together). 4. Discuss and list appropriate illustrative material. (The teacher may write on the blackboard while the class members make and evaluate the suggestions.)

Selected References

Bennion, Adam S.—“Principles of Teaching,” Salt Lake City, Deseret Book Co., 1930.

Reagan, O. W.—“Fundamentals of Teaching,” Chicago, Scott, Foresman Co., 1932, Chapter VII.

Summary of Unit III

(One Class Session)

All data introduced in a given class session, possibly in several, should be pointed toward one major objective, herein referred to as an “adaptation.” The selection of objectives and the organization of pertinent data is the key to effective teaching. No longer should teachers mistake content for learning or chapters in all textbooks as desirable learning units. Teachers must be prepared to utilize materials for the attainment of objectives. Prepared guides must be supplemented and occasionally modified in the interests of the immediate group concerned. The worthy lesson is well organized, the purport of each division being discernible to pupils and teacher alike. An effective organization is the test of the teacher’s preparation.

Note: For this class session it is suggested that students come prepared with briefs on lessons of their own making. Three or more should be placed on the board and criticized. It is further suggested that the class leader take this opportunity to organize his thoughts on some subject, the outline of which may serve as a model.

How Broad is the Field of Visual Aids?

By A. Hamer Reiser

The term "*visual*" aids limits the field to a greater degree than it is limited in practice. This fact has led to some measure of dissatisfaction with the term and has given rise to a desire to find a title which will more adequately describe the field.

Some specialists in the subject prefer the title "*sensory*" aids, because the materials commonly included in the field of visual education call into action all the senses of man and not the sense of sight alone.

There is nothing to be gained by limiting the field of visual instruction strictly to materials which stimulate only the organs of sight. The practical view to take of the matter is that life does not isolate the senses and their functions in this manner. The physical senses and the organs through which they function were given man to use, not one at a time, but all together as circumstances and life require. Hence the eye and the ear are not competitors, but cooperators.

The eye functions to confirm what the ear hears. The nose aids the sense of taste. The sense of touch confirms the eye. Thus the senses and the organs through which they function work together, each contributing something to the enlightenment of man's intelligence.

For each sense that is absent or whose function is impaired there is a corresponding handicap and hardship in learning. The true teacher, therefore, is deeply concerned about the sensory efficiency of his pupils. He observes them closely and carefully. If he finds any with impaired or defective vision or hearing, he recommends treatment with the view of reducing or eliminating the impairment. In the meantime, he places the child where he can see and hear with the least strain.

Also the efficient teacher strives to bring all the senses of his pupils into action in the processes of learning. He uses *hearing*, *seeing* and *doing* methods. The latter include tasting, feeling, lifting, smelling, manipulating and all other *doing* processes, which help the pupil through actual experience with the thing to understand more fully the elements which compose it, its nature and functions.

But the visual educator is a practical person. Because life does not isolate the eye and its functions and make them independent of the other sense organs, the visual educator declines to isolate his field and limit his materials to those which involve only the sense of sight. For the lack of a better word he uses the inadequate term "*visual*" to describe his field, being content with it for the present because the sense of sight is the one which functions most generally and oftener with the other senses in bringing sensations from the outer world to the inner consciousness of man.

The visual educator, therefore, is not satisfied to have his pupils merely look at the materials he displays, he has his pupils handle them, manipulate them, copy them by building, drawing or modeling. Where sound should accompany the object to give a more adequate idea about it, the teacher contrives to have that sound reproduced or better to have the pupil reproduce it. By these means the teacher leads the pupil through real experiences with the materials and from these experiences, which have called into action many of his senses, the pupil learns. Such controlling and guiding of pupil experiences is the essence of effective teaching.

Teachers of secular subjects have the whole world and all it contains to draw upon for visual aids. But

teachers of religion are limited. However, it will be enlightening to know what visual materials and devices are commonly used by teachers of day school subjects. Perhaps from the whole field teachers of religion will find materials of direct usefulness, or which by some adaptation can be made useful.

The following classification is taken from an article by Albert Lindsay Rowland, published in "The Educational Screen," November, 1932.

Pictures:

Photographic prints. Illustrations in books. Descriptive leaflets. Posters. Charts. Graphs. Slides—glass and film. Motion Picture films.

Representations:

Sand table models of land and water formations, historical scenes and incidents, community organizations, industrial plants, etc. Relief maps, Machinery models—air planes, printing presses, cotton gin, engines, boats, etc. Dolls. Puppet shows. Dramatic representations. Pageantry.

Specimens:

Raw materials. Manufactured products. Intermediate stages between the two. Weapons. Uniforms. Utensils. Jewelry. Rugs. Furniture. Garments.

Excursions:

To historical sites. To natural phenomena—rivers, water falls, rocks, rock formations, caves, mountains, etc.—trees, shrubs, flowers, ferns, moss, mushrooms, etc. To observatories for stars, moon, sun, snow, ice, fog, mist, rain, dew. For animals. For birds. For insects. To manufacturing plants. To farms. To distributing centers—stores, wholesale and retail. To cities—service stations, gas, electricity, power, water, telephone, street paving, sewage disposal, fire and police service. To government buildings—courts, legislative sessions, executive offices, etc.

To publicity agencies—publishing plants, newspapers, magazines, books.

George W. Wright, of the New Jersey Visual Association, in an instructive article entitled "The Use of Visual Aids in the Elementary School" (*Visual Instruction News*, November, 1931), discusses some of the sources and uses of these materials, but he reverses the order of the classes of visual aids, explaining: "I like to think of this program of visual instruction in the elementary school commencing with the *natural* object, going from there with discussions to pictures, models, sand tables, stereographs and slides, and finally bringing all these experiences together in the motion picture. Perhaps the psychology of such procedure would be that one started with a *manual* activity and ended with a *mental*."

The important point, as Mr. Wright makes clear in his article, is that there is such an overwhelming abundance of visual and other objective materials available in the world—many of which can be acquired without cost, except at the cost of a little time and effort, or if it cannot be acquired and brought into the class room, students may be taken to it and may observe it—that there is no reason for any teacher's complaining about a lack of such materials. In other words, no money outlay is necessary to bring to the teacher and the class a great variety of visual aids. All that is needed is interest, time and effort.

The idea of exhausting nature and one's environment for visual materials before resorting to substitutes, such as pictures and other representations, follows closely Dr. Weber's classification, which groups visual (or sensory) aids according to the kind of experience they afford the pupil. Accordingly the field may be divided as follows, and the materials may be assigned to each division as indicated:

Typical Visual Aids

<i>Reality</i>	<i>Pseudo- Reality</i>	<i>Picture Realism</i>	<i>Pictorial Symbolism</i>	<i>Symbolism</i>
Things				
Specimens (Art museum)				
- Demonstration				
Animated models				
Dramatization				
Pageants, tableaux				
Museum exhibits				
Sculpture.....Paintings				
Models (small or enlarged).....(Textbook)				
Exhibits (small or enlarged).....				
Globes.....Maps				
Stereographs				
(School journey)		Motion pictures		
		Lantern slides		
		Photographs, prints		
(Natural museum)		Halftones, electrotypes		
		Animated cartoons		
		Still cartoons		
(Laboratory)		Drawings, sketches		
		Charts, posters		
		Diagrams		
		GraphsSchemes		
		Outlines		
(Blackboard)		Similes		
		Metaphors		
<i>Actual Experience</i>	<i>Vicarious Experience</i>		<i>Memory Experience</i>	

"The accompanying scheme shows the various visual aids in relation to the type of visual experience each mainly effects and the degree to which it forces the mind to depend upon past experience. It shows also the gradual change from tri-dimensional form to its complete absence in linguistic abstraction." ("Picture Values in Education." Jos. J. Weber, Ph. D.)

The April issue of *The Instructor*, 1932, carries an article entitled "Utilizing Religious Experiences as

Aids in Teaching." This applies Dr. Weber's principle to the field of teaching religion. It presents a point of view which teachers of religion might well adopt.

It is true that though "religion lags lamely behind" in its use of visual materials, there is no excuse for lagging. The materials available to teachers of religion are so abundant and so easily obtainable that every teacher is left without excuse for teaching without them.

Sunday School Notes and News

Prelude

Lento e Legato

ALFRED M. DURHAM.

SACRAMENT GEM FOR DECEMBER, 1933

O happy hour, communion sweet!
When children, friends and teachers meet,
And, in remembrance of His grace,
Unite in sweetest songs of praise.

Postlude

mp p cres. dim.

Enlistment Work

This is the time of the year when active enlistment work should be renewed, if, indeed, it has been permitted to lag. The summer is over. Vacations have in the main ceased. People are back from the mountains. Now is a good time to make a final drive before the close of the year. The secretary's annual report will soon be called for and the school that can show a substantial increase in its enrollment will give evidence of its interest in this worthy project.

Superintendencies are directed to the article in the Secretary's department on the subject of comprehensive enlistment records, without which the project will surely fail.

We Can Help

The Secretary of War, former Governor George H. Dern, recently painted an alarm-

ing picture of the present American crime wave. He asserted that—

Each year 12,000 people are murdered in the United States.

Kidnappers find 3000 victims annually.

Approximately 50,000 robberies are committed every twelve months.

In round numbers, 100,000 persons are assaulted by hoodlums and thugs.

Incendiary fires cause a loss of \$100,000,000 each year.

About 40,000 homes and other places are burglarized annually.

Secretary Dern says that this crime wave costs the nation \$13,000,000,000 each year. These figures shock the sensibilities of law-abiding people and arouse in them a sense of their responsibility in combating this growing menace to life and property. Every remedy that can be devised should be applied to stamp out this blot upon the fair name of America.

The Sunday School has its part to play in the remedial process. Its mission is religious education. A New York Judge has said that of 3,000 criminals brought before him only three had ever attended Sunday School. This connotes that the Sunday School influence is a potent factor in the prevention of crime. The first move on our part is to enlist the interest of the unenrolled. For two years we have had a drive to "bring them in." This project is still on. Nearly fifty thousand have been added to our rolls in the last two years.

Keep up the drive. Let not our interest in the salvation of souls lag for a moment. The "outs" need your contact.

"BRING THEM IN!"

A Hint to Secretaries

The habit acquired by some secretaries of writing during the administration of the Sacrament should be discontinued. Little children are taught to fold their arms and if they see activity on the part of the secretary, who is prominently in view, it is disconcerting to say the least. Superintendents having charge of records should arrange another time for the secretary's work than during the passing of the sacrament.

Two-and-a-half Minute Talks

The General Superintendency recommends that responsibility for supervising Two and One-Half Minute Talks be assigned to the member of the Ward and Stake Superintendency, who is in charge of class work; that the giving of these talks in the classes before they are delivered in the general assembly be encouraged but not required; that in the Superintendents' department in Union Meeting definite reports be called for each month by means of which every school will have opportunity to show how many talks have been given since the last Union meeting and to raise problems relating to this feature.

In November—Organize 1934 Classes "on Paper"

The "tools of teaching" project sets up as one of its fundamentals "Sunday School Lesson Quarterlies" for every pupil. There is not an officer or teacher anywhere in the Church who will be content when this project is in full swing until all his pupils are provided with this essential text material and are using it regularly and effectively. When the project reaches this stage the enthusiasm of teachers and pupils will carry it on to the substantial benefits which come from effective teaching and fervent learning.

November is the month for ordering a complete supply of "Lesson Quarterlies" for

every pupil above the Kindergarten department. Early, adequate ordering assures early and satisfactory delivery of the Quartermes, preparatory to starting the classes of the New Year off strong.

Briefly the task of "organizing 1934 classes on paper," preparatory to ordering Sunday School Lesson Quarterlies for everyone, involves consulting the secretary's records for the following information:

1. The names of all children in the Kindergarten Department who will be *seven* years of age before July 1, 1934. These may be advanced to the Primary Department on the first Sunday in January, 1934. Add these to the roll of children who are 8 and 9 years of age and who are to remain in the Primary Department throughout the year 1934. For all these, order 1934 *Primary* Sunday School Lesson Quarterlies early in November, 1933.

2. The names of all children in the Primary department who will be *ten* years of age before July 1, 1934. These may be advanced to the Church History Department on the first Sunday in January. Add these to the roll of children who are 10 and 11 years old and who are to remain in the Church History Department during 1934. For all these, order 1934 Church History Sunday School Lesson Quarterlies early in November, 1933.

3. The names of all children in the Church History department who will be *twelve* years old before July 1, 1934. These may be advanced to the "A" department on the first Sunday in January. Add these to the roll of children who are 12, 13 and 14 years old, and who are to remain in the "A" department during the year 1934. For all these, order 1934 "A" Department (Book of Mormon) Sunday School Lessons early in November, 1933.

4. The names of all young people in the "A" department who will be *fifteen* years old before July 1, 1934. These may be advanced to the "B" Department on the first Sunday in January. Add these to the roll of young people who are 15 and 16 years old, and who are to remain in the "B" Department during the year 1934. For all these, order 1934 "B" Department (Old Testament) Sunday School Lessons early in November, 1933.

5. The names of all young people in the "B" Department who will be *seventeen* years old before July 1, 1934. These may be advanced to the "C" Department on the first Sunday in January. Add these to the roll of young people who are 17, 18 and 19 years old and who are to remain in the "C" Department during the year 1934. For all of these, order 1934 "C" Department (Gospel Messages) Sunday School Lessons early in November, 1933.

6. The names of all young men and women

called by the Bishop to take the Missionary Training Course in 1934. For all these order 1934 Missionary Sunday School Lessons early in November, 1933.

7. The names of all members of the Gospel Doctrine Department and all who should be added to this department in January, 1934. For all these, order 1934 Gospel Doctrine Lessons early in November, 1933.

Church-wide "Tools of Teaching" Project

Every Sunday School officer and teacher is asked to join the General Board and all the Stake Boards in a Church-wide teaching project, the purpose of which is to demonstrate the effectiveness with which certain tools of teaching can be used.

Ward superintendents will receive a complete statement of the details of the project within a week or two. Union meetings held in the fourth quarter of 1933 will give major emphasis to the project. The 1934 Conventions in part will be devoted to reports of progress from every ward and stake.

The minimum "tools of teaching" needed for the successful conduct of this project are:

1. *The Instructor*—accessible to every officer and teacher so freely as to promote a high standard of personal teaching efficiency.
2. *Sunday School Lesson Quarterly*—for every pupil, used regularly and effectively.
3. *Visual Aids*—all that are practical and accessible.

The Teacher Training articles written by Dr. Wahlquist are directly helpful in laying a foundation of principle for the effective use of these tools.

Articles appearing in this issue of *The Instructor* are full of practical suggestions. Issues of the immediate future will contain many other articles directly in point.

The project will bring into use a variety of effective methods of teaching. Some of the results confidently expected are heightened interest, greater enthusiasm and more abundant activity on the part of Sunday School pupils in the lessons taught.

Study Teachers in their Present Class Assignment

The Memorandum Calendar for Superintendents, published in the August issue of *The Instructor* (page 346) suggests four questions under this heading: (1) Are they happy in their present work? (2) Are they effective? (3) Are their classes growing? (4) Would transfer to another age group or subject be desirable?

This important task requires consummate tact and wisdom on the part of the superintendency. There is no better time to make transfers and changes in the teaching corps than when classes are organized for the new year. The time between now and the first of the year is the most opportune time to study teachers in their present class assignments.

The facts gathered in an effort to answer the questions stated above should be studied with care. Circumstances may require that the individual teachers be consulted privately. The interests and abilities of each should be fully considered. The welfare of the pupil is the controlling factor in the assignment of teachers. The needs and conditions of each class will therefore be carefully studied. That teacher will be assigned to each class who gives greatest promise of being effective and successful.

This investigation may bring you to the conclusion that it will be best to release some teacher and sustain another. You will, of course, consult the Bishopric, if such action is contemplated. In this event you will aim to help find suitable activity somewhere for the person released. This is a safeguard against making someone unhappy.

When new officers or teachers are sought it is natural to look about in the ranks of people who are already active. Frequently this results in overloading a willing worker. While you are engaged in looking around for new workers, study the graduates of the Teacher Training Course. Also look into the ranks of the inactive Priesthood. Perhaps by the right strategy and generalship you can win a capable person from the status of an "inactive" member to that of a valuable, active worker. Such reclamation is very much worth while.

Study the children's departments with special care. Many very young girls in their teens are teaching in these departments. Yet some of the best teaching in the Sunday School is done here. However, the importance of placing more mature women of sound training and experience, with a knowledge of the Gospel in this department is worthy of thought. There is something about the interests, abilities and experiences of mothers, which makes them excellent teachers of these small children, especially when mothers set themselves earnestly to the perfection of their teaching techniques by using *The Instructor* and the teacher's helps offered by the committees of the General Board.

The desirability of placing in the Lesser Priesthood classes more men teachers of the type that will command the respect and admiration of the boys and girls is so important that it should be given special attention.



SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

ACCOUNTING FOR EVERYONE'S RECORDS

Nearly three years ago Sunday School workers were asked to "account for everyone."

At that time it was understood that every member of the Church is a potential member of the Sunday School. This is still the fact.

Immediately upon receiving the charge to account for everyone the officers of many stakes and wards went to work.

In one ward the enlistment committee with the aid of the Sunday School officers and teachers visited every home in the ward—the homes of Mormons, Jews and Gentiles. Within a few hours' time the facts about more than 1000 persons were ready for the Sunday School enlistment records.

The committee for these three years has had use of a complete, well classified record of the ward population. The bishopric and all organizations of the ward use the record and bless the Sunday School enlistment committee for its thoroughness, diligence and usefulness.

The Sunday School has grown till the building will hardly contain it, but enlistment work goes steadily on. This enlistment committee is determined to work itself out of a job.

This performance is typical of many others. The commonest report coming to us is that chapels and class room facilities, which were ample at one time, are now inadequate to accommodate comfortably the large numbers who are coming to Sunday School. Even so—the Sunday Schools

are reaching only one-half of their potential membership.

The need for comprehensive enlistment records is urgent. Delays are serious. Without the facts about the unenrolled, enlistment workers are handicapped. In fact, unless the superintendency and enlistment committee know precisely what the situation is, they cannot do the most effective work.

If enlistment work is lagging in your school, is it due to inadequate records? A bound record book, called "Sunday School Record of Ward Population" can be obtained from the Deseret Book Company. In this the names of all members of the ward, grouped as families, under an alphabetical or geographical arrangement can be entered.

An individual card index system has been devised by two stakes, the complete equipment of which can also be obtained from the Deseret Book Co., which permits of convenient classification by Sunday School departments and age groups, with segregations into active and enlistment rolls as well as sections for cradle and excused rolls.

Once a complete enlistment record is compiled and a convenient and permanent record is perfected, constant attention to it is required to keep it up-to-date. The means employed to keep up-to-date the record described above were dictated by ordinary common sense and a respect for practical conditions. When the task is approached with this attitude it is made easy, interesting and full of satisfaction.



LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"An Introduction to the Study of the Book of Mormon"

To read the Book of Mormon itself in the spirit urged by Moroni is to be thrilled by a narrative of events, including romance, pathos, tragedy, sorrow, despair, optimism, faith and hope, and triumph in the work of God; and if we follow the admonition of Moroni we may know for ourselves the truthfulness of these things and receive a testimony of the divinity and the truthfulness of the gospel principles so clearly set forth in its pages. Moroni says—"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

But most of us, especially teachers, find it helpful to have some outside and supplementary material to assist us in the study and teaching of this wonderful book. There are not many publications relating to the Book of Mormon, but among the few that have been written one of the most helpful is "An Introduction to the Study of the Book of Mormon," by Elder J. M. Sjodahl. The author is one of the most profound students and scholars in the Church. As an author he will be known to some by his books, "The Reign of Antichrist;" and co-author of "Doctrine and Covenants Commentary."

In his book, (published in 1927) "An Introduction to the Study of the Book of Mormon," Brother Sjodahl has made a real contribution which should be better known by the teach-

ers of the Book of Mormon classes of our Sunday Schools.

In his discussion on the coming forth of the Book of Mormon the author clears up points on the size and weight of the plates, and the language in which they were engraved. Who were the witnesses to the Book of Mormon? Were they honorable men? Is their testimony acceptable? These are questions answered in addition to short biographical sketches of the witnesses. Who were the Jaredites, and how does the account of their migration compare with the story of a general migration from Babylon at the same time? This book brings to you much valuable information on this question.

The contributions of the Nephites and the Lamanites-Mulekites to the history of the people of the book are vividly portrayed, and the effect of these contributions we might expect to find among the legends and history of the Indians is clearly set forth.

That many names in American Geography are Book of Mormon names is called to the reader's attention, and the origin of many of these names is traced. Many American names are traced back to their origin, and this occurrence in the pages of the Book of Mormon is disclosed.

Striking passages, especially prophecies, many of which have been fulfilled are added to lend weight to the divinity and authority of the contents of this book.

Did you know that there was a "League of Nations" among the ancient inhabitants of America?

The author of the book gives us the history of such an organization among the Algonquin and Iroquois Indians. Where did they get their ideas?

(Continued on page 462)



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

THE LEGITIMATE SOFT TONE IN CHORAL SINGING

The following excerpts from an address recently given by Frank A. Beach, Director of Music, Kansas State Teachers College, Emporia, before the Music Teachers Supervisors' Conference may be studied with profit by all choristers who are seeking to improve the tone quality of Sunday School singing, especially in view of the fact that the idea is quite prevalent that good tone quality is dependent upon much volume.

"*The Legitimate Soft Tone* is the vocal basis of all beautiful and effective singing. Since this statement will be questioned by some and disapproved by others, let us consider what we understand by *soft tone*. The term itself is subject to much misconception.

"*Soft tone* is commonly associated with the inoffensive but insufficient tone which is frequently cultivated in the grades as a relief from the strident tone of the playground. Again *soft tone* often denotes a tone devitalized in quality or characterized by breathiness and unsteadiness. Or yet again, the term designates a repressed, inhibited tone—a loud tone, as it were, forcibly reduced in volume and intensity. Obviously, none of these types of tone satisfies a really musical conductor; nevertheless, for lack of anything better, much choral work lacks the effective contrast afforded by really fine pianissimo singing.

"By a *legitimate soft tone* we mean a light, floating tone that is truly vibrant, and so supported on the breath that it may be sustained without wavering in pitch; a tone that is *piano* or *pianissimo* in dynamic intensity, and so freely produced that

it may be increased without a change in quality. This of course is a perfect tone; but such a tone must be the ideal of the conductor who would achieve beautiful and vital effects in choral singing. This ideal of tone is essential because:

(1) The full resonant vocal tone, which is rightly produced, and is adequate to the demands of choral music, can be none other than the soft tone increased in resonance and power. This conforms to the laws of the natural world; all of the characteristics of the plant are found in the seed.

When a tone that is sung *pianissimo* and *sustained* is listened to critically, its various characteristics—timbre, vowel color, and intonation—are audible with unusual distinctness to director and singers alike. It is as though the outer layers of volume were removed, and the core of the tone itself revealed.

(2) The soft tone, produced as it must be on a finely balanced breath, encourages freedom from strain and tension.

(3) The ideal soft tone affords an effective means for developing that most important tonal characteristic—accurate intonation.

(4) The soft tone makes defects in vowel color and enunciation readily apparent.

(5) Its use affords a safe procedure in the development of upper tones, and furnishes a solution for the problem of increasing the tenor section of the chorus.

(6) It makes for a uniform type of production throughout the dynamic range of the singing voice.

"As stated above, voice development conforms to the natural laws of growth. Not infrequently, however,

a director of chorus or glee club endeavors to develop the soft tone in his vocal group from their fortissimo tone. The result is commonly a definite break and a marked difference in quality; more often the type of tone production is radically changed. No argument is required to prove that a single type of production should exist throughout the dynamic as well as the pitch range of the singing voice, and when it becomes necessary to alter the tone production, in proceeding from a loud to a soft passage, either one type of production or the other—perhaps both—are incorrect. The *legitimate soft tone*, when properly established, may be more gradually increased in power without a change in the manner of production. * * *

"The steps in the physical phase of this procedure which I have found effective are:

"(1) Correct posture, accompanied by physical and mental alertness.

"(2) The development of a finely controlled breathing as evidenced by ability to sustain a light vibrant tone without wavering.

"(3) Freedom from tension or effort of all muscles except the intercostal and abdominal muscles.

"Is there anything novel or remarkable in such a procedure," do you ask? Not at all. These steps are basic in the teaching of voice; the remarkable fact is that so few supervisors—and we might add voice teachers—seem to know the "knack" of their application to groups of singers.

"I hasten to make clear that these

steps are primarily for the director. The singers, on the other hand, are led to establish the right mental concept of tone and to strive toward its attainment, but to give little or no thought to the physical aspects of singing. The successful choral director, however, must not only hold in his mind the ideal tone, but he must know as much as possible regarding the proper technique necessary to secure the production of this tone."

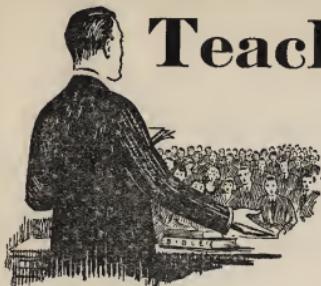
Discussion

1. What are some of the bad results of "loud" singing?
2. What are some of the poor effects resulting from "soft" singing that is not correctly vocalized?
3. What is a "legitimate soft tone?"
4. Name three "steps" that are useful in practicing to obtain a correct soft tone.
5. What are some of the vocal and musical effects that should come when the chorister has a correct conception of what an ideal tone is?

Organists

1. Of what value to you is a discussion on the vocal production of Soft Tones? Has it any relation to organ registration?
2. What would be the character of registration you would use when the school is singing softly?
3. Suggest three different effective registrations to be used in accompanying "soft" singing.

"Explain it as we may, a martial strain will urge a man into the front rank of battle sooner than an argument, and a fine anthem excite his devotion more certainly than a logical discourse."—Tuckerman.



Teacher-Training

General Board Committee:

Geo. R. Hill, Jr., Chairman;
Jas. L. Barker, Vice-Chairman;
John T. Wahlquist.

Eighth Lesson, December 3, 1933

Lesson 8. Review of Unit II

[Note: If the class members are desirous that the Christmas vacation extend over two Sundays, December 25th and 31st, this session should be devoted to Lesson No. 9. In any event, twelve lessons should be completed before January 1, 1934.]

Part of the class period should be devoted to consideration of problems suggested by students and teacher by way of elaboration of the principles developed in the two chapters.

The following case problems may serve to bring the principles within the experience of all students (the class members should bring to class similar problems, real or fictitious):

Problem No. 1. Immediately upon completion of this course, a class member is assigned as an assistant teacher in the Gospel Doctrine class, composed of adults of the Ward. What procedures may this person follow which will assure a knowledge of the names of the class members?

Problem No. 2. A second member is assigned to the Kindergarten class. What procedures may she follow in acquainting herself with class members?

Problem No. 3. The Church History class is making a large map of the journeys of the pioneers, westward across the plains and throughout the Intermountain area. How may materials be secured? be stored? be accessible for work during week days?

Problem No. 4. A portion of the class period is devoted to directed study with leaflets and short objective tests based upon the same. The teacher must inspect the work of each pupil to note the points that several pupils do not understand and that require group explanation. How should he proceed with the inspection?

Problem No. 5. A large class of boys, ten to twelve years of age, are boisterous, giggling and laughing at mistakes made by pupils, making "funny" answers, moving about

in their seats, exchanging glances, etc. How can the teacher bring about the observance of the essentials of common courtesy?

Problem No. 6. On Review Sunday, students are requested to take an examination on the Quarter's work. All realize that no grades, prizes, or honors will be awarded. How can the teacher secure from each pupil a sample of his best work?

Problem No. 7. A certain teacher has an unusually bright group of pupils, genuinely interested in the work. All but two or three wish to talk all the time and at the same time. At times there is a complete lack of self-control. How should the teacher deal with these over-zealous pupils?

Problem No. 8. Pupil A, although present at the preliminary exercises, always manages to enter the classroom after the class exercises have started, at which time he exchanges greetings with friends present, tries two or three seats before settling down. How should he be managed?

Problem No. 9. Pupil B often starts fights in the classroom, usually on the pretext that someone has challenged his honesty or sincerity. What procedures should the teacher follow?

Problem No. 10. Teacher A is well-acquainted and well-liked by the members of his class. Because he is friendly with class members outside of the Sunday School, they carry this spirit of familiarity into the classroom, preventing serious class work. How should A meet this situation?

Class members with some teaching experience will be able to call to mind other baffling problems of classroom management involving routine and disciplinary considerations.

Ninth Session, December 10, 1933

Lesson 9. Selecting Lesson Objectives and Subject-Matter

Text: Wahlquist, John T., *Teaching as the Direction of Activities*, Chapter V.

The importance of the teacher's preparation cannot be overemphasized. The fact that it requires such methodical steps is often surprising to lay-teachers. Experienced teachers realize that the best part of their

work is done in private. Successful teachers do not depend upon inspiration to carry them gloriously through a class session. They do recognize that the prepared mind is the best and most likely organ for inspiration.

The distinction between lessons and subject-matter is probably best brought to mind by an examination of a chapter in the usual textbook. Textbooks are usually written by authorities who organize their material in logical or chronological order, ignoring the interests and needs of learners. There is, of necessity, a difference between the organization of materials by "the knower" and "the learner." Unit organization is simply an attempt to organize material for the learner in psychological terms. Each unit has as its objective an adaptation of significance to the learner in adjusting to life situations.

If the word "adaptation" sounds too artificial simply substitute the familiar term "lesson." However, note that "the lesson," what we are to get out of a given exercise, is always more than subject-matter, it is insight, understanding, appreciation, and the like. Consequently, there is a psychological advantage in indicating the objective in the "lesson" heading, i. e., the name given the "learning unit."

The significance of the idea developed in the text is best realized by listing appropriate learning units, indicating the adaptations in the title (Learning Exercise No. 6). Bible and Church History Stories, published by the Deseret Sunday School Union, 1922, has some excellent examples: "Why the Rainbow Is in the Sky;" "A Father's Sacrifice;" "A Nation on the Move;" "The Laws of the Lord;" "Having Eyes They Saw Not;" "A Prince Who Dared to Serve God;" "The Flight into Egypt;" "The Cleansing of the Temple;" "The Good Samaritan;" "Hidden Gospel Records;" "True to the Faith;" "Another Moses Called—Brigham Young;" "The Mormon Battalion;" etc.

Tenth Session, December 17, 1933

Lesson 10. Organizing Lessons and Subject-Matter

Text: Wahlquist, John T., *Teaching as the Direction of Activities*. Chapter VI.

The first reading of the lesson will indicate the value of supplementary materials. Lessons rise and fall upon the basis of illustrations, incidents, graphic representations, etc. An effective teacher must have accessible more material than can possibly be contained in the lesson leaflets and the supplementary *Instructor* outlines. Where is he to get this material?

Without fear of contradiction, it may be said that every forceful writer, speaker, or teacher has a method of clipping, filing, and retaining every striking illustration which

comes to his attention. After Elbert Hubbard's death his publishers (Wm. H. Wise & Co., New York City) released material selected from his private files under the title *Elbert Hubbard's Scrapbook*. When properly indexed, such a collection is invaluable.

Although there are numerous devices on the market for systematic classification and retention of materials, varying from scrapbooks to elaborate filing cabinets of various sizes, a good beginning is an ordinary letter file. Scrapbooks, unless they have looseleafs, are not very serviceable; the entire book must be carried to class and back, or the article must be copied at length each time it is used. The elaborate filing systems are rather expensive, although more meritorious than the letter file. The letter file is inexpensive and will preserve scraps in such form that they can be taken from the file time and again. Although the alphabetical arrangement common to letter-files may suggest an impossible classification of materials, a little experience with one will suggest certain topics for certain letters, properly indexed on the fore-leaf. Thus: M—mottoes, O—oddities, etc. Topics assigned to the various letters will depend upon the possessor's interests.

Pictures may be mounted separately and filed similarly, or in a larger container of some sort, such as bound volumes of books. Scrapbooks have the same disadvantage here as noted above. Only a few pictures should be exhibited at one class session. Consequently, no one will wish to carry a complete collection back and forth to Sunday School.

The person with some system of filing is at a distinct advantage in organizing lessons, preparing talks, or writing for publications. Illustrations, unusual incidents and related materials are ever at hand.

The Church teacher will be repaid for investing in a Bible containing a Scriptural concordance, commentaries, and other helps. A concordance lists the principal words in the books, citing the passages in which they occur. A commentary is a book of explanations or expositions, especially helpful to teachers and scholars. A good teacher's edition of the Bible will contain numerous helps to study such as the origin of the books, the apocrypha, geographical aids, etc.

The most likely source for explanations of mooted questions in Mormonism is contained in Talmage's "Articles of Faith," published by authority of the Church, which also contains ready references on many topics. The best single index to Scriptural passages of interest to Latter-day Saints is Rolapp's *Two Thousand Gospel Quotations* from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price," published by the Deseret News.

Eleventh Session, December 31, 1933

Lesson 11. Review of Unit III

For this session students should come prepared with briefs on lessons of their own making. The class leader should have an outline of some topic which will serve more or less as a model. The leader's outline and the outlines of three or more students should be placed on the blackboard, elaborated by the organizers, and criticized by the students.

The following example illustrates the method suggested:

Lesson adaptation: The Evidences of the Divinity of Jesus.

Review: The Sermon on the Mount (Matthew V-VII).

Setting: Jesus is returning from the Sermon on the Mount.

1. Demonstrates power over sickness.
 - a. Heals the leper. VIII:2-4.
 - b. Vicarious healing of Centurion's servant VIII:5-13.
 - c. Heals Peter's mother-in-law. VIII:14-15.

d. The woman touches his garment. IX:20-22.

e. Lifts maiden from the death bed. IX:23-25.

f. Heals the blind man. IX:28-30.

2. Demonstrates command over Nature.

a. Commands the sea. VIII:23-27.

b. Casts evil spirits into swine. VIII:30-32.

3. Bespeaks His own Divinity.

a. With reference to lack of earthly home. VIII:20.

b. With reference to right to heal. IX:2-7.

c. With reference to company of sinners. IX:13.

d. With reference to fasting by disciples. IX:15.

4. Testimony of His contemporaries.

a. When he healed man of palsy. IX:8.

b. Matthew follows Him. IX:9.

c. Disciples follow Him. IX:18.

d. Fame spreads. IX:25 and IX:33.

5. Fulfills prophecies.

a. Esaias' word. VIII:17-22.

6. Recognized by evil spirits. VIII:28-29.

7. Disregard for earthly honors. IX:10-13.

A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.—Horace Mann.

There is nothing more frightful than for a teacher to know only what his scholars are intended to know—Goethe.

Librarians

(Continued from page 457)

Where did they learn the principles which ground them? Where did the Peruvians learn many of their worthy principles and laws? Whence their knowledge of government and architecture and building? It's interesting to know these things with our author.

In further chapters he discusses the Mayas, the Nahuas, the Toltecs, the Aztecs, the Cliff Dwellers, the Mound Builders, a Key to Book of Mormon Geography, and perhaps what should interest us most, "Religious Concepts, Indian Traits, and Some Fundamental Doctrines."

To read this scholarly work will enhance one's interest in the Book of Mormon, and will make easier the effective teaching of the history of its people and the gospel principles which it enunciates.—T. Albert Hooper.

Note: "An Introduction to the Study of the Book of Mormon sells at \$3.50. We are authorized to state that for a limited time any Sunday School teacher who will mention the above review can get a copy for \$2.50. Order of Deseret Book Company, Salt Lake City.

Union Meeting

UNION MEETING FOR NOVEMBER, 1933

Topic: Recognizing Simultaneous Learnings.

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*, Chapter II. Four Basic Principles of Education (Published in the *Instructor* for September, 1933.) See Bibliography of the chapter endings.)

Kilpatrick has brought forward a fact which supervisors have recognized and teachers have ignored for some time, namely, that children learn many things simultaneously. While the teacher is stressing some great moral, the pupils may be practicing its violation with much satisfaction. The teacher is too often concerned only with the presentation of material. Meanwhile, in obedience to the principles of self-activity, the pupils become absorbed in other matters. Recognition that the teacher is responsible for all that happens in the class hour and so planning the activities of the period that all pupils benefit is "the wider problem of methods."

Obviously, this wider problem of method and principle of self-activity, discussed at our last meeting, are closely related. If the teacher definitely provides activities in line with the lesson objectives there is less occasion for the formation of unfavorable habits, attitudes, and abilities.

A Teacher's Project. Every active classroom teacher, after reading the citation above, should set aside one class session for the study of simultaneous learnings. While presenting the regular lesson in much the usual manner, notice should be made of all activities carried on by the pupils. At some convenient time near the close of the hour the teacher

should make an exhaustive list of all activities indulged in by pupils during the class hour. The teacher should then check those activities which were legitimate, in line with the lesson, and directly beneficial to the pupils. He should place crosses before those activities definitely opposed to the purpose of the lessons and considered detrimental to pupils. Lastly, he should place question marks by those activities which, while not directly planned, may prove advantageous to the students. He should then consider carefully how good activities may be encouraged and bad activities curtailed. He should decide whether he teaches more "good" than "evil."

Consideration of the following questions will give considerable insight into the problem:

1. Have you had Sunday School teachers under whom you learned more "evil" than "good?" Cite examples.
2. How much disorder should a Sunday School teacher tolerate?
3. What percentage of the class should be attentive before the teacher proceeds with the lesson?
4. If the class is habitually inattentive, what must the teacher do?
5. Can a teacher do too much for pupils? Is this related to the problem?
6. Do stories read as rewards for good behavior result in "good?"
7. Does forced order usually result in the formation of desirable habits?
8. Should children be permitted to interject their own experiences into the class work?
9. How is this problem related to "the principle of interest?"
10. How is this problem related to "the principle of apperception?"

*Fear God,
and keep His
commandments:
for this is the whole
duty of man*

Eccles. 12:13



Gospel Doctrine

General Board Committee:
George M. Cannon, Chairman; George R.
Hill, Jr., Vice-Chairman; Frederick J. Pack

LESSONS FOR DECEMBER

First Sunday, December 3, 1933

Lesson 42. The Martyrdom.

References: The fourth *Quarterly*, with the quotations from the *Documentary History of the Church*.

Objective: In giving his life for the cause Joseph Smith gave the highest proof of his sincerity.

Suggested Outline:

- I. The Building of Nauvoo.
 - a. Time the Prophet was there.
 - b. Description of Commerce.
 - c. Site of Nauvoo.
 - d. Description of Nauvoo.
- II. Steadfastness of the Prophet.
 - a. Early years.
 - b. Later years.
- III. Persecution Renewed.
 - a. Activities in Missouri.
 - b. Activities in Illinois.
- IV. Movements of the Prophet.
 - a. Decision to go West.
 - b. Return to Nauvoo.
 - c. Surrender at Carthage.
 - d. Foreknowledge of death.

Suggestions—Questions: It would be a good thing if some of the martyrdoms in Christian history could be related for the benefit of the class, so as to give a basis of comparison.

Give as much evidence as you can that the Prophet had a premonition of his death. Recently certain wealthy men in the United States, when they received hints that they might be kidnapped, took immediate measures for their safety. Why did they do this?

What might the Prophet have done to safeguard his life on this occasion? What might have been the consequences had he done this (1) to himself, (2) to the Saints, (3) to Illinois? What measures did he take? All his

life Joseph Smith was the fighting prophet; why, then, did he not show any resistance on this occasion?

Second Sunday, December 10, 1933

Lesson 43. Succession of the Twelve Apostles.

References: The fourth *Quarterly*, with the quotations there from the *Documentary History of the Church* and the *Doctrine and Covenants*.

Objective: That provision had been made in the Church for an unbroken leadership.

Suggested Outline:

- I. Calling of the Twelve.
 - a. Preliminary test.
 - b. Names of the Twelve.
- II. Duty and Authority of the Twelve.
 - a. Equality with First Presidency.
 - b. Instructions to Twelve.
- III. Conditions at Martyrdom.
 - a. With respect to First Presidency.
 - b. With respect to Apostles.
- IV. Sidney Rigdon's Claims to Leadership.
 - a. Coldness in Joseph's day.
 - b. His removal to Pittsburgh.
 - c. Statement of his case.
- V. Transfiguration of Pres. Young.
 - a. Arrival at Nauvoo of absent Apostles.
 - b. Meeting in August.
 - c. Effect on the Saints.

Suggestions — Questions: The teacher should read the entire history of question as found in the seventh volume of the *Documentary History of the Church*, in addition to what is in the *Quarterly*. This will give a mastery of the materials that can be had in no other way.

What does it mean when we say that the First Presidency and the Twelve are "equal"? How can two quorums be equal when one works under the supervision of the other?

What became of the authority of Sidney Rigdon when the Prophet died? How much, and how little, au-

thority did he have in the priesthood? What did his coldness in later years have to do with the situation?

In what way was the journey to Missouri, called Zion's Camp, a "test" of faith in those who made the trip? How many of the men chosen for the apostleship lost their faith afterwards? Who were these? Were there any other men in the Camp that later proved their faith to be better than some of those who were chosen? (Wilford Woodruff and George A. Smith were in the Camp.) The choice of apostles was made by the Three Witnesses to the *Book of Mormon*. Had the choice been made by the Prophet himself, might the result have been different?

Third Sunday, December 17, 1933

Lesson 44. Westward Ho!

References: The fourth *Quarterly*, with such quotations as may be found there from the *Doctrine and Covenants*.

Objective: To show that the Church continued to grow in numbers and strength under the most adverse conditions in its history.

Outline of Lesson:
I. Renewal of Opposition.

- a. The "trial" at Carthage.
- b. Violence against the Saints.
- c. Request of the Saints to move.
- d. President Young's answer.
- II. The Departure for the West.
 - a. Preparations for the journey.
 - b. Early departures.
 - c. Later departures.
 - d. Journey across Iowa.
 - e. Arrival at Missouri river.
 - f. Back to Nauvoo.
- III. The pioneer company.
 - a. Preparations for journey.
 - b. Character of movement.

Suggestions — Questions: The teacher would find it advantageous to read some account of the events after the death of the Prophet, in one of the histories—*Essentials in Church History* (Smith), for instance, in order to get more of the background for the incidents related in the lesson.

Compare the situation of the Mormons at the time (a) of the expulsion from Jackson county, Missouri, (b) of the expulsion from the state of Missouri, and (c) the enforced exodus from Illinois, with a view to seeing which was the most critical.

Fourth Sunday, December 24, 1933
Christmas Exercises

Fifth Sunday, December 31, 1933
Review

My Personal Philosophy of Education

(Continued from page 440)

provided a set of five papers for each class member, enabling him to act as an editor to select the best one of the group. When this selection had been made, a newspaper staff was chosen. This staff then did the final editing and the paper was printed.

Again in a civics class, the framing of the constitution was made to live again when each class member came to the convention of 1787 as James Madison, Benjamin Franklin, George Washington and so on. Through this guided activity, they actually learned the constitution.

Teachers of academic subjects to

succeed must follow the pattern set by teachers of the special subjects. For example, in Physical Education the training in health is gained by doing health promoting exercises. In Home Economics the pupil learns to cook by cooking. The wood shop teacher does not teach the boy to wave the hammer, but to pound the nail. The child really to learn, learns by doing. True teaching, in a word, provides an apprenticeship in the vital things of life. Teachership implies life leadership.

"I am the light and the life," said the Master Teacher. "Follow me."

Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice-Chairman; Charles J. Ross,
and Jas. L. Barker



LESSONS FOR DECEMBER, 1933

First Sunday, December 3, 1933

Lesson 42. Why Latter-day Saints Compile Pedigrees

Text: Sunday School Lessons, No. 42.
References: Joseph Fielding Smith's "The Way to Perfection," chapters 23-26, pp. 149-178; "Seeking After Our Dead," chapters 1-5, pp. 7-44; Talmage's "The House of the Lord," chapter III, pp. 63-88.

Objective: Every Latter-day Saint is under sacred obligation to seek out the records of his forefathers and administer for them in temples all the necessary ordinances that they may have the opportunity of eternal life in the highest heaven of the celestial glory.

Suggested Outline:

- I. Equal opportunity for all God's children.
 - a. Faithful may become like God.
 - b. May dwell with Him in the celestial kingdom.
 - c. May have the power of eternal increase.
 - d. By obedience to all the principles and ordinances of the Gospel.
- II. The Foreordained Plan.
 - a. Gospel must be taught to all.
 - b. Everyone to have the privilege of accepting it.
 - c. Those "who died without a knowledge of the Gospel" will hear it in the Spirit World.
 - d. Ordinances for those accepting it there must be performed vicariously for them on earth.

- e. Living may act as proxies for departed kinsmen.

III. For Whom We Should Seek.

- a. The Celestial Patriarchal Order.
- b. Each person to be sealed up to all his forefathers.
- c. United in one grand Family back to Adam.

IV. Our Duty to Seek and Find.

- a. Our forefathers dependent upon us.
- b. Our obligation to them.
- c. Great responsibility of Church members.
- d. Interest of the dead in our efforts.
- e. We must not fail.

Additional Lesson Material: "The order of redeeming our relatives," said Pres. Brigham Young, "originated in the Kingdom of Heaven."

"We want the Latter-day Saints, from this time, to trace their genealogies as far as they can, and be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord to His people." (Pres. Wilford Woodruff.)

The Prophet taught: "The greatest responsibility in this world that God has laid upon us, is to seek after our dead." "Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation." "It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves." "The question is frequently asked, 'Can we not be saved without going through all these ordinances, etc.'? I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too."

The teaching of Brigham Young is equally explicit. "When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept, clear up to Father Adam . . . The Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of

sealing, until we form a perfect chain from Father Adam down to the closing up scene."

Each one of us has a two-fold responsibility and mission, to which we have been called by revelation from the Lord. 1. To trace our genealogies just as far back into the past as they can be followed from existing records; arrange a complete and accurate record of each family group in the lineage; and link up these groups into pedigrees. 2. Seal each group of children to their parents, until each pedigree is linked together by the bonds of sealing from generation to generation just as far back as possible, or as far as the records go.

Second Sunday, December 10, 1933

Lesson 43. The Modern Method of Seeking Forefathers

Text: Sunday School Lessons, No. 43.

References: *Utah Genealogical Magazine*, Oct., 1932, pp. 159-161; April, 1933, pp. 76-96.

Objective: The most economical, up-to-date and effective method should be utilized in seeking after and in compiling records of our dead.

Suggested Outline:

- I. The Family Record.
 - a. One's immediate family group.
 - b. Groups of all one's descendants.
 - c. Groups of all one's progenitors.
 - d. Names, dates, places and relationships to identify.
 - e. Record of all essential ordinances.
- II. First Steps in Research.
 - a. Make pedigree chart.
 - b. Gather all the known facts.
 - c. Note place of birth of earliest progenitor.
 - d. Search records of that place.
- III. Aid Given by the Genealogical Society of Utah.
 - a. Church Genealogical Archive.
 - b. Temple Index Bureau.
 - c. Genealogical Library.
 - d. Research Department.
 - e. Preliminary Analyses.

Additional Lesson Material: "To complete the chain of generations, each descendant wishes to be sealed up to all his progenitors, each progenitor wishes to have all his descendants sealed to him. Hence we have two different types of genealogical research; the tracing of all the ancestors of a certain descendant; 2. the tracing of all the descendants of a common ancestor. For both types the logical unit is the *family group*. Not only is it the unit of human relation-

CONCERT RECITATION FOR DECEMBER

(I Corinthians 15:29)

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

ships, but it is a God-given type of organization that is destined to endure eternally in the Celestial World. No individual is identified until we have established his true place in the human family organization; no temple work for that individual is complete until he has been sealed up in all his family relationships; no complete sealings can be performed until we have sought out and established his family group. Therefore the indispensable unit of complete research and temple work is one *family group*.

"Each family group is treated as one complete unit in the chain of generations. So, in compiling the information obtained of our progenitors, we organize each family into a separate group, and for convenience place that group on a separate page or space in our records, indicating thereon the connection of the parents with the group of their parents, and the connection of the children with the groups where they appear themselves as parents. In this way a great mass of data pertaining to our forebears may be readily organized for any number of generations without confusion." ("Seeking After Our Dead," p. 56.)

Third Sunday, December 17, 1933

Lesson 44. Saviors in the House of Their Fathers

Text: Sunday School Lessons, No. 44.

References: Doc. "History of the Church," Vol. 6:183, 252-254; Joseph Fielding Smith's "The Way to Perfection," chapter 36, pp. 251-259; chapter 45, pp. 322-327; Doc. & Cov., sec. 128.

Objective: We can qualify as saviors on Mount Zion by doing the ordinances in the temples which will prepare ourselves, our posterity and our progenitors to enter the family organization in the celestial kingdom.

Suggested Outline:

- I. The Purpose of Temple Work.
 - a. To prepare recipients to enter the celestial kingdom.
 - b. To unite them in a celestial family organization.
- II. The Patriarchal Order.
 - a. Each faithful father to preside over his faithful children.
 - b. Generation linked to generation.
 - c. Adam, under God and Christ, to preside as the prince and father of all.
- III. Setting Our Houses in Order.
 - a. Compiling systematic family records.
 - b. Tracing direct lines of ancestry.
 - c. Orderly procedure in performing and recording ordinances.
- IV. Saviors on Mount Zion.

- a. Helping those unable to help themselves.
- b. Service likened unto that of the Savior.
- c. Must sacrifice to accomplish this mission.
- d. The promised reward.

Additional Lesson Material: The following method is recommended as one which will quickly detect any omissions in the work of sealing up the generations. 1. Make out your pedigree chart. 2. Make the record for your own immediate family group. 3. Make a family group record for every one of your descendants who has married. 4. Make a similar group for every marriage of every ancestor whose name appears on your pedigree chart. Then ask these questions: 5. Are your own children either sealed to you or born in the covenant? 6. Are all your grandchildren sealed to their parents or born in the covenant? your great-grandchildren? etc., to the last descendant. 7. Are you and all your brothers and sisters born in the covenant or sealed to your parents? 8. Are your father and your mother, with all their brothers and sisters, respectively, sealed to their parents? 9. Ask this same question for each person in turn whose name occurs in your pedigree as a progenitor. 10. Whenever breaks are discovered, proceed to have the missing links supplied. Perhaps it may mean merely the making out of a sealing sheet; again you may find several endowments must be attended to before the sealings are in order; you may even see that members who are eligible are as yet unbaptized. But if any have until now been inadvertently overlooked you will soon discern the error. 11. To how many of your progenitors are you connected by the chain of sealing? 12. How many family groups are joined in this chain of Priesthood?

Fourth Sunday, December 24, 1933

Christmas Program

Fifth Sunday, December 31, 1933

Lesson 45. Spiritual Power Through Temple Service

Text: Sunday School Lessons, No. 45.

Reference: Temple Worship, by Elder John A. Widtsoe, in *Utah Genealogical Magazine*, 12:49-64.

Objective: Temple Service, properly en-

gaged in, purifies and enriches the lives and increases the spiritual power of those who participate in this unselfish service.

Suggested Outline:

- I. Power From Temple Attendance.
 - a. Must live worthy lives as a preparation.
 - b. Communion with the Spirit of God.
 - c. Mellowing effect of service and sacrifice.
 - d. Increased intelligence through applied knowledge.
 - e. Understanding of Gospel increased.
- II. All Ages May Participate.
 - a. Children as baptism proxies, and assisting with records.
 - b. Adults for endowments and sealings, and as regular temple workers.
 - c. Aged may spend declining years in this glorious mission.
- III. Benefits All Ages.
 - a. Young shielded and guided in life.
 - b. Middle aged find comfort and solace and inspiration amid the cares of life.
 - c. Elderly members crown their lives by doing with enfeebled bodies a most worth-while service.

Additional Lesson Material: "I have the feeling that those who give themselves with all their might and main to this work receive help from the other side, and not merely in gathering genealogies. Whoever seeks to help those on the other side receives help in return in all the affairs of life. I can think of no better preparation for one's labor on the farm, in the office, wherever it may be, than to spend a few hours in the temple, to partake of its spirit and to give oneself unselfishly for the benefit of those who have gone beyond the veil. The things of the spirit are the great things of life. Things material come and go, they vanish, they are temporal; but things spiritual live and endure and never fade, never end. The strong men in this Church and kingdom live the spiritual life. . . .

"As we work in the temples of the Lord, as we seek our genealogies, as we attempt to work out the salvation of those who have gone before, we are also assisting indirectly in spreading the knowledge and spirit of the latter-day work through the nations of the world. The thousands of men and women, unpaid, with no hope of material reward, who work for the dead in the temples of the Lord, are eloquent expressions of the spirit of the latter-day work. Such unselfishness appeals to the present generation." (Elder John A. Widtsoe, in *Utah Genealogical Magazine*, 22:104-105.)



Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; T. Albert Hooper,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

First Sunday, December 3, 1933

Lesson 41. The Last Hours in Nauvoo.

Text: Sunday School Lessons, No. 41.

References: *History of the Church*, Vol. VII, pages 478, 479, 489, 508, 509, 523, 525, 528-30, and 482.

Objective: To show the patience and fortitude of the Saints under the extreme hardships which they were called upon to endure in these last days at Nauvoo.

Suggested Outline:

- I. Problem.
 - a. Stated.
 - b. Discussed.
- II. Circular Letter of the Twelve.
 - a. View of the exodus.
 - b. Quiet resignation to their fate.
- III. Renewal of atrocities on Saints.
 - a. Statement of *Times and Seasons*.
 - b. Murder of Durfee.
- IV. Oliver Cowdery's Tender of Help.

Suggestions: The following letter to Major Warren from Orson Hyde, in behalf of the Mormons, shows the spirit in which the Saints took their persecutions and at the same time presents the facts in a cool, dispassionate way:

"The intelligence reached us last evening of the murder of Mr. Edmund Durfee in the south part of the county by the mob who fired a quantity of straw to decoy him out, and while he was engaged in raking the straw so that the fire might not communicate with the buildings, six shots were made [fired] at

him, one of which took effect in his breast and he died immediately.

"His remains are brought to this city for interment.

"Mr. Durfee was one of the most quiet and inoffensive citizens in these United States and from our acquaintance with him, and from the nature of his business in securing his crops, we are persuaded that his murder was wholly unprovoked.

"The burning of the house of Mr. Rice has created little excitement in this city, but on this occasion, we look to you to take such steps and adopt such measures as you, in your wisdom, shall deem expedient, and that you will make your views public as early as consistent.

"Shall we send a sufficient number of men into the south part of the county to protect themselves while gathering their crops? or will you send men for that purpose, or at least a sufficient number of them? Be so good as to inform us so soon as convenient.

"Offidavits will probably soon reach you of the above transactions."

It was in response to this dignified letter that the major sent some men to protect the Mormon reapers and made his threat of martial law in the county.

From the circular letter of the Twelve one gathers that these men had a conception of the tremendous importance of the movement of their people to the West. It was a movement of great importance not only to the Church, but also to the nation. One wonders whether they had in mind the fact that what they were about to undertake would have a bearing on the future of the whole nation.

At that time the territory into which they expected to move belonged to Mexico. In general, as already stated, it was roughly termed sometimes

"California" and sometimes "Oregon." Of course, no one then fore-saw that in a few years it would be part of the United States. At about that time, too, there were several attempts on the part of individuals to settle this great region. One of these was known to the leaders of the Church, and a letter is published in the *History of the Church*, Vol. VII (pages 499-502) in which certain territory was to be divided between the Saints and the group named in the letter.

Second Sunday, December 10, 1933

Lesson 42. Westward!

Text: Sunday School Lessons, No. 42.

References: *History of the Church*, Vol. VII, pp. 515-17; 568-84; 584-86. Also *Essentials of Church History* (Smith), pp. 401-3; *One Hundred Years of Mormonism* (Evans), pp. 394-6.

Objective: To show the greatness, the bigness, and the far-reaching significance of the Mormon exodus from Nauvoo.

Suggestive Outline:

- I. The Date of the Exodus Put Forward.
 - a. Bogus money troubles.
 - b. Duplicity of Governor Ford.
 - c. Rumors about Federal interference.
- II. Beginnings of Movement.
 - a. Interest of the Saints.
 - b. Orson Pratt's warnings and advice.
 - c. Prayers in Temple for Apostles.
 - d. Final instructions to captains.
- III. On Sugar Creek.
 - a. Arrival of Apostles there.
 - b. Instructions by President Young.
 - c. General movement of the body of Saints.

Helps and Suggestions: If the teacher wishes to obtain further details in relation to the rumors that were rife concerning possible Federal interference, consult the following:

First, the letter, referred to in the preceding lessons, in which an at-

CONCERT RECITATION

(Doctrine and Covenants 76:61)

"Let no man glory in man, but rather let him glory in God, who shall subdue all enemies under His feet."

History of the Church, Vol. VII, pages 400-502.

Second, the letter of Governor Ford, also referred to in a previous lesson, in which he suggested the removal of the Mormons to the West, but adding that they had better be careful in the matter, otherwise the Federal government, on learning of the attempt, might prevent the exodus. See also a letter from the governor to Sheriff Backenstos, *History of the Church*, Vol. VII, pages 562-64.

Third, some correspondence between Samuel Brannan and President Young, in which the former speaks of an "A. G. Benson & Co." These letters were read at a meeting of the Twelve after the exodus had begun. The letters may be found in the *History of the Church*, Vol. VII, pages 587-591. This is one of the strangest incidents in United States history.

All these matters tend to show just what the President of the Church had to cope with in the way of difficulties, in addition to the stupendous task of taking his people from Illinois into the Rocky Mountains. Doubtless, too, not all of these alarming conditions had foundation in fact, it may be, but they were there none the less and had their effect in creating fear and apprehension.

At that time, they possessed reality and were determining factors in hastening the historic exodus.

Third Sunday, December 17, 1933

Lesson 43. A Sordid Example of Inhumanity.

Text: Sunday School Lessons, No. 43.

References: *History of the Church*,

tempt was made to inveigle the Mormons into an agreement with the instigators of the letter as to sharing the country known as California. See

Vol. VII, p. 516; *One Hundred Years of Mormonism* (Evans), pp. 396-403; *Comprehensive History of the Church* (Roberts), Volume III, pp. 5-24, for an account of the last difficulties in Nauvoo, and pp. 25-32, for an account of the voyage of the "Brooklyn."

Objective: To show the hatred and bigotry that drove the Mormon people to their destined home in the West and the sacrifices the Saints were willing to make for their Faith.

Suggestive Outline:

- I. The Voyage of the Brooklyn.
 - a. Number and class of people.
 - b. Articles taken on board.
 - c. Destination.
 - d. Samuel Brannan.
 - e. Arrival in California.
- II. The Remnants in Nauvoo.
 - a. Who they were.
 - b. Conditions in Nauvoo.
 - c. The new citizens.
 - d. Creation of new difficulties.
 - e. The final "battle."
 - f. Inhumanity of expulsion.

Helps: Here is what Governor Ford says about the leader of that last mob—Brockman:

"This Brockman was a Campbellite preacher, nominally belonging to the Democratic party. He was a large, awkward, uncouth, ignorant, semi-barbarian, ambitious of office, and bent upon acquiring notoriety. He had been county commissioner of Brown county, and in that capacity had let out a contract for building the courthouse, and it was afterwards ascertained had let the contract to himself. He managed to get paid in advance, and then built such an inferior building, that the county had not received it up to Dec., 1846. He had also been a collector of taxes, for which he was a defaulter, and his lands were sold whilst I was governor, to pay a judgment obtained against him for moneys collected by him."

This was the man that led the mob against the few defenseless Mormons who were left in the county!

"The treaty" of surrender between

Brockman and the Trustees of the Church:

1. That the city of Nauvoo surrender, the force of Brockman to enter and take possession;
2. That all arms be delivered to the "Quincy Committee, which consisted of bitter anti-Mormons;
3. That all persons and property be protected from violence;
4. That the sick and helpless be protected and treated with humanity;
5. That the Mormon population leave the state or disperse as soon as they can cross the river;
6. That the Trustees be permitted to remain to dispose of property;
7. That all hostilities cease immediately, ten of the Committee to execute the treaty.

In keeping with the records of history, more bloodshed has been brought about from anti-religious motives, than from any other cause. The same intolerance, coupled with ignorance, has made innocent victims of men and women who are willing to die for a religious ideal.

The last days of Nauvoo found another sad example and exhibition of that fact.

Fourth Sunday, December 24, 1933
Christmas Exercises

Fifth Sunday, December 31, 1933

Review Questions and Answers

1. How do you account for the conflict between the Latter-day Saints and their neighbors in Hancock county, Illinois? Answer: This conflict was due primarily (1) to local small-town jealousy, (2) to the fact that the Saints, owing to the unfriendliness of some of the candidates for political office, sometimes voted together in self-protection, and (3) to the steady inflow of Mormons into the county, which the non-Mormons looked upon as a threat to their supremacy.

2. To what, in the main, was the Prophet's death due? Answer: The death of the Prophet was due partly to the designs of men outside the Church and partly to the treachery of certain men within the Church, all of whom thought to destroy Mormonism by getting rid of its leader.

3. What was it in the Prophet Joseph that
(Continued on page 476)



New Testament

General Board Committee:

Milton Bennion, Chairman;
John T. Wahlquist, Vice-Chairman

First Sunday, December 3, 1933

Lesson 41. Chastity.

Text: Pupil's Quarterly Bulletin.

Objective: To show that chastity is essential to the good life and is a requirement of every disciple of Jesus.

Other Sources of Information:
Bennion, M.—"Moral Teachings of the New Testament," chapter 26; Kent, C. F.—"Life and Teachings of Jesus," pages 176-190; Kent, C. F.—"The Work and Teachings of the Apostles," pages 156-168; Gore and others—"A New Commentary on Holy Scripture," Commentary on basal readings; Mathews, Shailer—"A History of New Testament Times in Palestine," chapter 13.

Suggested Outline:

- I. What is the attitude of the Latter-day Saints,
 - a. Toward marriage?
 - b. Toward divorce?
 - c. Toward sex union without the marriage relation?
- II. a. What is the meaning of celestial marriage?
b. What may this have to do with the sanctity of sex relations?
- III. In what ways can the mind be occupied to the exclusion of thoughts about sex?
- IV. How may diet, exercise, and sleep be so managed as to minimize sex feelings?
- V. How may cultivation of common interests other than sex be helpful in boy and girl relationships?

Supplementary Thoughts: There are two opposing theories of sex education; the one holds that the less said about sex the better; the other, that much attention should be given

LESSONS FOR DECEMBER

Suggestions for Two and One-Half Minute Talks

1. *The Freedom that Jesus Taught.*

Jesus said, "Ye shall know the truth and the truth shall make you free."

He meant by truth, the word of God. This we may know by doing the will of God, thus we may be free from sin, from bad habits that enslave us.

This is moral and religious freedom, which far surpasses in value to us any other kind.

So long as we do the will of God, no power on earth can take away from us this freedom.

2. *The Moral Abundant Life.*

The abundant life which Jesus brought to man is the life of spiritual freedom, the life that lifts us above the grosser thoughts and feelings that might otherwise bind us, and ultimately lead to our destruction.

The abundant life is the life everlasting, the joyous life of activity about things of enduring value. This kind of life may not be without sorrows, but they are of the kind that enrich and ennable life.

Jesus set us the pattern of a spiritual life with its joys and sorrows. He was following the example of the great Father.

Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect.

Let us then, follow the example of Jesus.

to the subject, beginning with the young child. There may be danger in either method. The aim should be to have youth sufficiently informed that they will appreciate the value of chastity and the evils of unchastity, but without having their minds much occupied with the subject. Nor should the terrors of venereal diseases be stressed with the thought of control through fear alone. As emphasis upon the joys of the good life is a more effective means of moral control than is emphasis upon the miseries of the damned, so in sex education emphasis should be upon the positive values of the sex life in its proper place rather than upon abuse of its functions.

Modern youth is inclined to be more frank in discussion of this question than were the youth of former generations. This makes possible at least an opportunity for a better understanding and more intelligent control of this phase of life. To this end all discussions of this subject must, of course, be serious and concerned with facts and their rational interpretation. This will lead to principles that can be developed, understood, and defended by the youth themselves on the basis of experience and reason applied to ways and means of realizing the ultimate best good of humanity.

Second Sunday, December 10, 1933

Lesson 42. "Ye Shall Know the Truth, and the Truth Shall Make You Free."
(John 8:32)

Text: Pupil's Quarterly Bulletin.

Objective: To develop understanding of how moral and religious freedom is acquired.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," chapters 1 and 2; Kent, C. F.—"The Life and Teachings of Jesus," pages 310-322; Gore and others—"A New Commentary on Holy Scripture." Commentary on basal readings.

Suggested Outline:

- I. a. When Jesus answered Pilate by saying, "For this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18:37.) What was Pilate's response?
b. Why is this called, "Pilate's famous question?"
c. Why do thoughtful people generally want to know the answer to Pilate's question?
d. How had Jesus answered this question in his prayer for his disciples? (John 17:17.)
- II. a. What kind of truth leads to freedom?
b. Under what conditions?
- III. a. Explain and illustrate the various meanings of the terms freedom and liberty.
b. In which sense are these terms used in the passages cited at the beginning of this lesson? (See Pupil's Quarterly Bulletin.)
- IV. a. What counsel does Epictetus offer that may be applied to the subject of this lesson?
b. Does practice in accomplishment of little things help or hinder the final accomplishment of great things?

Supplementary Thoughts: This lesson is rather abstract and may be difficult for the pupils of Div. B. The difficulties may, in large measure, be overcome by abundance of concrete illustrations. On the subject of moral freedom and immoral slavery illustrations may be had from common observation of pupils, if they are at all observant and thoughtful. Note how men, and even women, become slaves to the use of tobacco, how formerly and occasionally still, they become slaves to intoxicating drinks, how any habit-forming drug makes its users its slave. This includes some drinks sold at many soft drink parlors, stands, or drug stores, as well as tea and coffee; these are not generally allowed children while some cold drinks as bad or worse for children and youths are. Are your pupils, any of them, becoming slaves to soft drinks of any sort?

Youths and adults may become slaves to sex indulgences, or to any other natural appetite, passion, or

emotion. An ancient philosopher observed that a person might become a slave to anger:

"Reckon the days in which you have not been angry. I used to be angry every day; then every third and fourth day; and if you miss it so long as thirty days, offer sacrifice of thanksgiving to God."—Epictetus—"How the Semblances of Things are to be Comigated," chapter 18.

It should be noted that it is much easier and more profitable for young people to abstain from wholly use of habit-forming drugs of any sort than it is to overcome such a habit once formed. The freer a person can keep from any such form of slavery the more readily he will attain moral freedom. The same is also true of objectionable mental habits. Here again, "Be not overcome of evil, but overcome evil with good," — good habits of nutrition, exercise, sleep, study and conformity to the teachings of Jesus. This is the road to freedom.

Third Sunday, December 17, 1933

Lesson 43. "Be ye Therefore Perfect, even as your Father which is in Heaven is Perfect."

Text: Pupils' Quarterly Bulletin.

Objective: To show that the gospel of Jesus Christ includes a complete plan of life by which men and women may approach ever nearer to the perfect life.

Other Sources of Information:
Bennion, M.—

"Moral Teachings of the New Testament," chapters 5, 6, 7; Talmage, J. E.

—"Jesus the Christ," chapter 17; Kent, C. F.—

"The Life and Teachings of Jesus," pages 122-315; Kent, C. F.—

"The Work and Teachings of the Apostles," pages 156-168; 190-200; 238-299; Gore and others—"A New Commentary on Holy Scriptures; Commentary on basal readings"; Phelps, Wm. Lyon—"Human Nature and the Gospel," chapter 6.

Suggested Outline:

- I. Why did Jesus teach ideals so high that they seem to many people unattainable?
- II. What would be the consequences if people generally accepted and obeyed these teachings? What evils would disappear and what would be the status of human society?
- III. Why do Christian nations, in their dealings with each other, reject in practice the religious principles they profess as followers of Jesus?
- IV. May the ideals of Jesus be applied to states and nations, as well as to individuals? Explain and illustrate your answer.
- V. Why should each individual strive to conform to the teaching of Jesus, rather than to wait on conformity by social groups?

Supplementary Thoughts: Has the mission of Jesus to establish the kingdom of God on earth failed? Only in that, as yet, it has been very inadequately tested. Many thoughtful men and women are earnestly seeking ways of testing the social teaching of Jesus on a large scale. Their trouble lies largely in the scarcity of men and women who can, in their own personal lives, conform to the ideals taught by Jesus. Until this class of individuals become more numerous it may be difficult for groups of individuals and social institutions to conform. Application of the teachings of Jesus on a large scale may

CONCERT RECITATION FOR THE MONTH

The 13th Article of Faith (or Phil. 4:8)

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

by slow process, like the growth of substantial things generally. Yet, in some respects, the world is making relatively rapid progress. At any rate the principles of

justice and good will are being much talked about in political circles, and much more so in educational institutions. It remains, for the most part, for this talk to be translated into action.

The pupils of Div. B. should, at least, begin to think about application of religion to world problems. They will, however, be more intimately concerned with realization of the great ideals of the religion of Jesus in their own personal lives and the lives of their associates. It is a great help to be a member of a group that has common ideals and aspirations and the spirit of good will and helpfulness toward each other. One of the major purposes of the Sunday School is to develop such a group spirit, with the teachings of the Savior of mankind as the unifying principle.

Fourth Sunday, December 24, 1933 Christmas Program

Fifth Sunday, December 31, 1933

Quarterly Review

1. What did Jesus mean when he said, "By their fruits ye shall know them"?
2. "The letter killeth, but the spirit giveth life." What is meant here by the *spirit*?
3. In what ways did Jesus show moral courage?
4. How do you account for the great

courage and energy shown by the Apostles as related in The Acts?

5. What does it mean to be trustworthy?
6. Why should everyone who is able be a diligent worker?
7. Who is benefited most by giving liberally to a good cause?
8. If we are grateful to God, what should we do about it?
9. Why is marriage regulated by the state?
10. When Jesus said, "Ye shall know the truth, and the truth shall make you free," what did he mean by truth?
11. In striving for perfection whose example should we try to follow?

Answers

1. He meant by what they do.
2. The purpose to be accomplished.
3. In healing on the sabbath, in rebuking the scribes and pharisees, in declaring his ministry, in the way he submitted to arrest in Gethsemane.
4. Because they were endowed with the Holy Ghost.
5. To be honest in every way, and to be intelligently industrious in administering whatever trust is given us.
6. Because otherwise he cannot discharge his debt to God and his fellowmen.
7. The one who gives.
8. Thank him, and give the best service we can to fellowmen.
9. For the protection of future generations, since it is through the family that they come into the world and are nurtured, physically, morally and spiritually.
10. The word of God.
11. That of Jesus.

Gospel Messages

(Continued from page 472)

made the great majority of the Saints so devoted to him? Answer: The faithful Saints were loyal to the Prophet (1) because of his open, frank character, (2) because he had improved their lot in life by making them happier, and (3) because they believed he was really a prophet in the same sense that Isaiah was.

(4) In what ways do you account for the pacific actions of the Saints in Nauvoo in the situation? Answer: The Saints restrained themselves because this was the sensible

thing to do in any situation and also because they trusted that the truth would ultimately tell in their favor—which it has.

(5) What are some of the advantages of marriage for eternity as well as for time? Answer: Some advantages are (1) psychological, in that it helps the mind to center on a longer partnership in the marriage relation, (2) social, in that it aids in keeping the family circle unbroken by divorce, and (3) spiritual, in that it forms a preparation for greater happiness in the Next World.

Old Testament

General Board Committee:

Robert L. Judd, Chairman;

Elbert D. Thomas, Vice-Chairman;

Mark Austin

LESSONS FOR DECEMBER, 1933

Course A—Ages 12, 13, and 14

First Sunday, December 3, 1933

Lesson 41. Jonah.

Text: Sunday School Lessons, No. 41.

Objective: The lessons of Jonah are many: obedience, trust, forgiveness. But above all they teach the growth of the concept of God. Jonah learns that God's influence and presence are not bounded by narrow tribal or state lines.

Reference: The Book of Jonah.

Suggested Outline:

I. Jonah's First Call and its Results.

- a. The lesson of obedience.
- b. The lesson of the great storm.
- c. Jonah's prayer.

II. Jonah's Second Call and His Mission.

- a. The results of his preaching and the repentance of the people.
- b. Jonah's displeasure at the Lord's compassion.

- c. God's lesson to Jonah.

III. The Importance of the Book of Jonah.

- a. As Biblical Literature.
- b. As Scripture.
 1. Its position in the development of the concept of a Universal God.
 2. As God becomes omnipresent or universal so His compassion and his interest are extended and he shows them for all creatures as well as for the chosen few.

Lesson Enrichment: (See excerpts in *The Instructor*, July, 1932, Vol. 67, pp. 395-6.)

The Book of Jonah is often made to revolve round the question as to the truth of the fish incident. Nothing can be more fruitful of debate and waste of time in the class. For all practical purposes it does not matter whether the incident is factual or not; it is true in the highest sense—its meaning. Jesus speaks of it as if it

were an actual happening. The question should not be raised at all in the class; or, if it is, should not be discussed.

The story of Jonah should be thought of in its meaning. Certainly one of the significant things about the story is that when a nation repents, it has saved its life. Another is that when a person is given a mission to perform by the Lord, he should not attempt to evade it, no matter how disagreeable it may be. And still another is that God is not narrow or local, but universal in his love and care for his children—a lesson that was much needed by the ancients.

Questions: What special missions may come to us nowadays from the Lord? What attitude should we take toward these? In what ways do these requests usually come to us now?

Is God concerned about the Chinese, or the Japanese, or the South Africans? Does He concern himself more about one people or nation than another? If so, can you think of any reason why he should? What attitude should you take toward the people of other nations than your own?

Application: Try to deal with sympathy and consideration for those toward whom you are not particularly drawn.

Second Sunday, December 10, 1933

Lesson 42. Daniel.

Text: Sunday School Lessons, No. 42.

Objective: To show that the life of Daniel justifies the sacrifice of martyrs, that truth will ultimately pre-

vail; and that eternal rewards are greater than life itself. (Any one of these aims may be taken by the teacher, and the details of the lesson be selected and arranged accordingly.)

Reference: The Book of Daniel.

Suggested Outline:

- I. Historical Background Necessary to Appreciate the Book of Daniel.
- II. The Place of the Book of Daniel Among the Other Books of the Prophets.
- III. The Story of the Book.
 - a. The captive Hebrews.
 - b. Nebuchadnezzar's dream and Daniel's Interpretation.
 - c. Daniel becomes a great man.
 - d. The Hebrew youths refuse to worship the image of the king.
 - e. Nebuchadnezzar's Proclamation.
 - f. The fiery furnace.
 - g. The king's second dream.
 - h. Belshazzar's feast.
 - i. The plot against Daniel.
 - j. The Lion's Den.

Lesson Enrichment: (See *The Instructor* for August, 1932, Vol. 67, pp. 455-6.)

The *Book of Daniel* begins in a simple way, with narrative or stories mainly, and ends with what has proved to be very difficult prophecies. No doubt, however, the whole book was easily understood by those for whom it was written.

In the time when the book was written Israel was in sore straits. The people needed some sort of stimulus to keep them from yielding to fierce opposition. The *Book of Daniel* helped to stiffen their will to persist in the Faith.

Questions: In your own life has there ever been a time when you felt like not doing what you felt was right? Can you tell this to the class, so that they may share your feelings on the occasion? Just what did you do—yield to your impulse to do wrong? or "keep to the right"? If you decided to resist the temptation, what thought or thoughts helped in the forming of your decisions? Do you

CONCERT RECITATION

(Job 19:25, 26)

"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

know of any larger temptations, such as have been the experience of our own Church? If so, tell of them. Does the experience of Daniel help or hinder in stimulating one to "hold fast"?

Third Sunday, December 17, 1933

Lesson 43. Job.

Text: *The Quarterly*, lesson 43.

References: *The Book of Job* in the Bible. The teacher will find it helpful to read the Introduction to Job, in the *Reader's Bible*, if not the entire book in that volume. As a matter of fact, the breaking up of the various books of the Bible is a hindrance rather than a help, when it comes to continuous reading of the Scriptures. The Moulton *Bible* is arranged according to the natural divisions of the matter treated.

Objective: To show the facts and the reason for human suffering.

Note: The Latter-day Saint realizes that physical suffering is incident to human life, that mental suffering is incident to social life, but that both may be greatly lessened by proper living, proper understanding and by living in harmony with eternal truth. No one in this day will curse God because of the existence of suffering in the world, neither will any thoughtful person cease to have trust in God just because of the existence of suffering.

On this aspect of the subject the teacher will find some helpful discussions of the theme in the *Book of Job* in the Manual entitled *Religion A Way of Life*, studied in the M. I. A. for the year 1933-4, chapters 8 and 9.

Suggested Outline:

- I. Job's Material and Spiritual Assets.
- II. Satan's Argument.
- III. Job's First Test.
- IV. Satan's Argument for a Second Test.
- V. Job's Second Test.
- VI. The Outcome.

Suggestions and Helps: (See story by Oliver C. Dalby in *The Instructor* for Oct., 1930, Vol. 65, pp. 417-20.) What would happen, do you suppose, if you put your hand on a red hot stove and if the brain did not receive a message to take it off? In other words, if the burning were not painful? Pain, then, is necessary in the world, if we are to live at all; it is a means by which we preserve life.

Some people think that man is responsible for all the pain and suffering in the world. Is man responsible for the suffering due to the volcano, the heavings of the sea beyond its bounds, or the tornado?

Much of our suffering indeed is due to the fact that we come in conflict with physical or moral law. One of our chief concerns, therefore, is so to live that we may avoid the consequences of misbehavior. In order to do this we must (1) learn the nature and consequences of laws and (2) cultivate the will power to observe these laws. Of course, there are many laws of which we have only recently learned, and there must be many other laws of which we do not yet know.

Application: Try to find as much as you can about the laws of life, and then to observe them.

Fourth Sunday, December 24, 1933

Christmas Exercises

Fifth Sunday, December 31, 1933

Review Questions

1. Name five characters in Old Testament History and put them in their proper chronological order.
2. Name the first three kings of the Kingdom of Israel.
3. Name any five books of the Old Testament in the same order that they are found in the Bible today.
4. Give the name of a woman who ruled Israel as a Judge.

5. An exercise in Chapter and Verse finding. The instructor will hand the Bible to one student and ask him to find, I Kings 2: 10-11. If he cannot do this readily pass on to the next student until you find one who can successfully turn to I Kings 2:10-11. When this is done ask a student to read those verses. After the reading then ask the whole class to write answers to the following questions:

- a. Where was David buried?
- b. How long did David reign over Israel?
- c. In what cities did he reign?

6. Identify by a single statement the following: Adam, Cain, Enoch, Jacob, David, Saul, Samuel, Ruth, Abraham, Absalom, Solomon, Uzzah, Samson.

7. In what books of the Bible do you find the stories of each of the above named characters?

8. Who was Moses' successor?

Answers

1. Note: Any five may be named. The test is on their proper time, order—for example: Abraham, Isaac, Jacob, Moses, Joshua.

2. Saul, David, Solomon.

3. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

4. Deborah. (See Judges 4:4.)

5. As above.

6. Note: Any answer which properly identifies is correct. The simpler the better; for example:

Adam, the first man.

Cain, Abel's brother.

Enoch, the Prophet that God took. (See Genesis 5:24.)

Jacob, the father of the sons after whom the tribes of Israel were named.

David, the Second King of the Kingdom of Israel.

Saul, Israel's first King.

Samuel, the last of the Judges.

Ruth, the Moabitess.

Abraham, the father of Isaac.

Absalom, David's son.

Solomon, King of Israel, known for his great wisdom.

Uzzah, the man who attempted to steady the ark. (See II Samuel 6:6-7.)

Samson, the Bibles' Strong Man.

7. Adam, in Genesis; Cain, in Genesis; Jacob, in Genesis; David, in II Samuel and I Kings; Saul, in I Samuel; Samuel, in I Samuel; Ruth, in the Book of Ruth; Abraham, in Genesis; Absalom, in II Samuel; Solomon, in II Samuel and I Kings; Uzzah, in II Samuel; Samson, in Judges.

8. Joshua.

Church History



General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

LESSONS FOR DECEMBER

First Sunday, December 3, 1933

Lesson 90. President Heber J. Grant

Text: Sunday School Lessons, No. 90.
Supplementary References: See "Grant, Heber J." in the index of the following books: *Essentials in Church History*, Smith; *Comprehensive History of the Church*, Roberts; *Heart of Mormonism*, Evans. See *Biographical Encyclopedia*, Jenson, Vol. I, pp. 147-51; *Improvement Era*, Vol. 22, pp. 187-190; *Prophets and Patriarchs*, Cowley, pp. 269-273; *New Witness for God*, Vol. I, pp. 273-275; *The Saturday News* of November 21, 1931 is devoted exclusively to President Grant; see April Conference Report 1933, or any other Conference Report for testimonies and sermons.

Objective: To show that faith in God, coupled with fidelity, courage and perseverance, is a quality in President Grant worthy of universal imitation.

Organization of material:

- I. His early life and ancestry. The *News* of Nov. 21, 1931 traces ancestry back to Adam.
 - a. Nine days old when father dies.
 - b. Mother struggles with poverty.
 - c. Black boots and shoes.
 - d. A messenger boy.
 - e. Attends Brigham Young's school.
- II. The gift of Tongues.
 - a. Eliza R. Snow predicts future.
 - b. President Grant's story.
 - c. The mother cherishes prophecy.
- III. Heber C. Kimball's prediction.
Heber to rise higher than his father.
- IV. The blessing of the Patriarch.
To become a "Star of great magnitude."
- V. The Lord defines the President's calling.
A Seer, Revelator, a Prophet.
- VI. Mother's conversion.
 - a. Testimony through prayer.

CONCERT RECITATION FOR DECEMBER

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

- b. Riches offered but rejected.
- c. Poverty of mother.

- VII. The father a friend to the Prophet.
 - a. Trusted with message to Governor.
 - b. Is promised safe keeping of the Prophet.

Lesson Enrichment: On President Grant's seventy-fifth birthday, the Quorum of the Twelve published in the *News* the following tribute: "The completion of seventy-five years in mortality of President Heber J. Grant affords to the Council of the Twelve a fitting opportunity of expressing their respect and love for the man, who, by Divine Grace, stands at the head of the Church of Jesus Christ of Latter-day Saints as an organization on earth.

"In him our honored and beloved leader, we recognize and gratefully acknowledge the presiding authority of the Holy Priesthood as operative in the Church today; and we pledge to him our united support and undivided loyalty in the administration of his exalted office.

"We feel ourselves bound to him by ties of brotherly and holy affection, and these, we doubt not, shall endure through time and eternity.

"We are as one in prayerful hope and trustful confidence that President Grant shall live yet many years to bless the Church collectively and its members severally by a continuation of his wise leadership and inspired ministry.

"We heartily congratulate him on the success that has attended his thirteen years of

administration as President of the Church."

Signed,

The Council of the Twelve.

President Grant relates how President Joseph W. McMurrin was shot twice through his body yet healed by faith.

"In the days of the 'underground' when more than a thousand of our people went to the penitentiary for living with their wives whom they had married in good faith, a man by the name of Joseph W. McMurrin was guarding the servants of the Lord.

"The brethren were holding a meeting in the Social Hall. A deputy U. S. marshal came to the back door where Joseph W. McMurrin was standing and Joseph put his arms around him to keep him from going through that door. The deputy finally got his hand loose and took his pistol and, pressing it against Brother McMurrin's body, fired two bullets clear through his vitals. Those bullets lodged just under the skin in his back.

"I went with John Henry Smith to Brother McMurrin's home and saw where the flesh was burned away around those terrible gaping wounds. I saw where the bullets had gone clear through him. I heard John Henry Smith say, 'By the authority of the Priesthood of the living God which we hold, and in the name of the Lord, Jesus Christ, we say that you shall be made absolutely whole, and that there shall be no physical weakness left upon your body because of these terrible wounds that you have received while guarding the servants of the living God.'

"Joseph W. McMurrin is alive and well, and never had any physical weakness because of those terrible wounds. Tell me that sickness is not cured by spiritual power, by the power of God in the Church of Jesus Christ! I know that it is as well as I know that I live." See *News*, November 21, 1931.

Note: Jos. W. McMurrin passed away October 24, 1932 but his demise was not the result of the bullet wound inflicted on him.

Second Sunday, December 10, 1933

Lesson 91. President Heber J. Grant, (Continued)

Text: Sunday School Lessons, No. 91.

Supplementary References: If possible read the faith promoting stories in the *News* of Saturday, Nov. 21, 1931. These are some of the most remarkable manifestations of the Lord's power in print. The Seminaries and Church Schools have this paper on file. It could at least be used in Union Meeting.

Objective: To show that the same spirit of inspiration is guiding the Leader of our Church today as directed the other six Presidents before him.

Organization of Material:

I. His traits of Character.

a. Determination and persistence.

b. His generosity in gifts.

c. Distribution of good books.

d. Great love for Temple Work.

II. Called by the Lord.

a. (Review last week's lesson).

b. Counselor in first Mutual.

c. President of Stake at 23 years.

d. An apostle at 25 years.

e. First apostle born in Utah.

f. Made President of Church, Nov. 23, 1918.

g. First President born in Utah.

III. Faith promoting incidents.

a. Experience on Navajo Reservation.

b. His love for Book of Mormon.

c. Aids widowed mother.

d. Predicts his own success.

e. Wife blesses him in tongues.

f. Travels through world preaching.

IV. His Presidency.

a. Dedicates Temples:

Hawaiian, Nov. 27, 1919.

Alberta, Aug. 27, 1923.

Arizona, Oct. 23, 1927.

b. Renders aid for hundreds of Ward Chapels.

c. Mission houses and chapels built.

d. The famed Centennial, 1930.

e. His positive, fervent testimonies.

f. Admonition to "Keep the Commandments."

g. Aids education.

h. (Add other testimonies as well as your own.)

Lesson Enrichment: In the *News* of November 21, 1931, we find, "Many things enter into the success of any individual and not the least of these is the influence wielded by that person's parents. In this respect President Heber J. Grant was exceedingly fortunate, for his parents were of the highest type, mentally and spiritually.

Although he never knew his father, yet the man had made such a success of his undertakings and had become such a pillar of strength in the Church and community, that the baby, nine days old when his parent died, had a wonderful lineage to uphold. In this President Grant was guided and directed by his mother, who, despite being made a widow with a baby to care for, made a name for herself in the annals of the Church through her courage, love and faith in her son's abilities.

"Very fortunate is a man to have two such parents as these, and fortunate also are the parents who have a son of such qualities and characteristics as President Grant showed himself to have from his early childhood. The reverence, love and esteem in which President Grant holds his mother has been manifested by him on many occasions and he often refers to her and her testimony in the Gospel of Jesus Christ in his addresses."

Continuing the study of President Grant's forefathers, the *News* declares, "Based upon

this well authenticated record it is easy by means of pedigrees of royal families in existence to show that President Grant is the thirtieth great grandson of King Alfred the Great of England and the forty-fourth great-grandson of Cedric, the Saxton Chieftain, who came with his warriors to Britain and founded the kingdom of Wessex, dying in 534."

President Grant himself has not only done temple work for many of his ancestors, but he has hired the work done for thousands of them and still has almost a countless number to do. It is also interesting to note that President Grant is an eighth cousin of the Prophet Joseph Smith and first cousin to President Grover Cleveland and a distant relative of President Ulysses S. Grant, both Ulysses and Heber J. Grant going back to Samuel Grant of Mass. We also find that President Grant is a descendant of Sir Thomas Billings, Lord Chief Justice of England, including a royal line of great consequence in European history.

Learning to Play Baseball

President Grant says, "Being an only child my mother reared me very carefully; indeed, I grew more or less on the principle of a hot-house plant, the growth of which is long and lanky, but not substantial. I learned to sweep, and to wash and wipe dishes, but did little stone throwing, and little indulging in those sports which are interesting and attractive to boys, and which develop their physical frames; therefore, when I joined a baseball club, the boys of my own age, and a little older, played in the first nine, those younger than myself played in the second, and those still younger in the third, and I played with them. One of the reasons for this was that I could not throw the ball from one base to another; another reason was that I lacked physical strength to run or bat well. When I picked up a ball, the boys would generally shout, 'Throw it here, sissy!' So much fun was engendered on my account by my youthful companions that I solemnly vowed that I would play baseball in the nine that would win the championship of the Territory of Utah.

"My mother was keeping boarders at the time for a living, and I shined their boots until I saved a dollar, which I invested in a baseball. I spent hours and hours throwing the ball at a neighbor's barn (Bishop Edwin D. Woolley's), which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicing, and finally succeeded in getting into the second nine of our club. Subsequently, I joined better club, and eventually played in the nine that won the championship of the Territory. Having thus made good my promise to myself, I retired from the baseball arena."

Application: Since we have learned, during the past two lessons, that President Grant's great field for success was opened by his own constant preparation, then we, today, should turn every moment into opportunities for our own advancement. Can you name ways for doing it?

Third Sunday, December 17, 1933

Lesson 92. A Few Things We Should Know

Text: Sunday School Lessons, No. 92.
Supplementary References: See various headings below.

Objective: To show that the Trinity are supreme, commanding men everywhere to learn of them and pay the price of eternal joy, purchasing that gift through righteous living.

Organization of Material:

- I. L. D. S. Conception of the Trinity.
 a. God the Father. Matt. 3:16, 17; 17:5; 3 Nephi 11:1-10; Pearl of Great Price, p. 48.

- b. God the Son. John 17:5; John 1:15; D. & C. 19:1, 2; Ether 3:6-16.

- c. God the Holy Ghost. I Nephi 11:11; John 16:7-9. See Gospel Quotations, Rolapp, pp. 9-36; Articles of Faith, pp. 29-44, 645-673; D. & C. Commentary, see index for these subjects.

II. Their Various Titles and Missions.

- a. Elohim, the Eternal Father, the great executive. Moses 1:31-35; Moses 1:39.

- b. Christ, the Creator, Redeemer, Savior, the God of the Old Testament. See Jesus the Christ, Talmage, p. 32. John 1:1-14; D. & C. 19:1.

- c. The Holy Ghost, an agent, the witness of the Truth, the source of testimony, the source of power. 3 Nephi 28:11; I Nephi 12:18; 2 Peter 1:22; John 14:26; I Cor. 12:3; Acts 1:8. See Jesus the Christ, Talmage, pp. 32-40.

Lesson Enrichment: Christ said, I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me." 3 Nephi 11:32, 36; D. & C. Sec. 20:27.

"Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalms 90:2.

"Why should it be thought a thing incredible with you, that God should raise the dead." Acts 26:8.

"There is none else save God that knoweth thy thoughts, and the intents of thy heart." D. C. 6:16.

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with Him, and the glory of God was upon Moses; therefore Moses could endure His presence." Moses 1:1-2, 31.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exo. 20:7.

"Whom say ye that I am? And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven.'" Matt. 16:15-17.

On page 726 of the D. & C. Commentary we find, "On the first day of the dedication of the Kirtland Temple) President Frederick J. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house; that he saw Him, and he gave a description of His clothing and all things pertaining to t."

On April 3, 1836 while Joseph Smith and Oliver Cowdery were praying in the temple, Christ appeared. Joseph writes, "The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah." D. & C. Sec. 110.

Application: Strive to get the students to realize that they once lived with God their father. Show them the values of Faith and repentance, followed by the other ordinances of the Gospel.

Fourth Sunday, December 24, 1933

Christmas Exercises

Fifth Sunday, December 31, 1933

Review—Teachers Answer Key

- | | |
|--------------|---------------------|
| 1. Seer | 27. Moon |
| 2. Uriim | 28. Stars |
| 3. Eye | 29. Second |
| 4. Seer | 30. Temples |
| 5. Cow | 31. Pray |
| 6. Children | 32. Church |
| 7. Mob | 33. Brigham Young |
| 8. Hearth | 34. Utah |
| 9. David | 35. Taylor |
| 10. Kirtland | 36. Angel |
| 11. Store | 37. America |
| 12. Hands | 38. Woodruff |
| 13. Leg | 39. School |
| 14. Evil | 40. Snow |
| 15. Altar | 41. English |
| 16. County | 42. Book |
| 17. Temple | 43. Robes |
| 18. Slaves | 44. Tithes |
| 19. States | 45. Joseph F. Smith |
| 20. Bones | 46. Mob |
| 21. Three | 47. Indians |
| 22. Spirits | 48. Prayers |
| 23. Temple | 49. Nine |
| 24. Dead | 50. Tongues |
| 25. Three | 51. President |
| 26. Sun | |

DEFINITION OF HOME

A London magazine asked the question, "What is home?" Seven of the answers, which the editor called "gems," were selected and published, and are as follows:

"Home—A world of strife shut out, a world of love shut in."

"Home—The place where the small are great, and the great are small."

"Home—The father's kingdom, the mother's world, and the child's paradise."

"Home—The place where we grumble the most and are treated the best."

"Home—The center of our affection, round which our heart's best wishes twine."

"Home—The place where our stomachs get three square meals a day and our hearts a thousand."

"Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."—Canton (O.) Christian.



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giauque

LESSONS FOR DECEMBER

Ages 7, 8 and 9

First Sunday, December 3, 1933

A Picture Lesson

This should be a picture lesson. Let the children tell the message of each picture shown them during the month. As for a suggestive list of pictures, look up last month's *Instruction* in this department.

For instance: In the picture of the Boyhood of Jesus ask the children to tell how He grew from day to day and how this development helped him to sympathize with people later on. Study with the class the faces of the wise men in the picture—the look of surprise there on his clever questions and answers. In what way was Jesus obedient to His Father? In what way, to His mother?

Ask the class to tell interesting Thanksgiving experiences they may have had. It would be a good thing to sing some Thanksgiving songs, just as did David, Mary and Zacharias centuries ago.

Second Sunday, December 10, 1933

Lesson 77. The Visit to Jerusalem.

Text: Luke 2:40-52; Sunday School Lesson, No. 85; Weed's "A Life of Christ for the Young," Chap. VII, VIII, IX, X.

Objective: Obedience to God's

laws brings strength of body and of spirit.

Memory Gem: "How is it that ye sought me? Wist ye not that I must be about My Father's business?"

Songs: "I'll Serve the Lord While I Am Young," Deseret S. S. Song Book; "Children's Morning Song," Primary Association Song Book.

Pictures: "Jesus in the Temple," Hoffman; "First View of Jerusalem" and "Finding Christ in the Temple," Primary set of pictures, and Bible and Church History Stories, "The Boy Jesus in the Temple," Bible Primer (New Testament.)

Organization of Material:

I. Joseph and his Family Journey to Jerusalem.

- a. They travel with a group of families.
 1. They take donkeys, tents and provisions.
 2. They go in obedience to custom.
 3. Such outdoor life meant strength of body and new experiences.
- b. To attend the Feast of the Passover. Its festivities brought strength of spirit and joy in communion with others.
- c. Jesus looked forward to the visit with pleasure.

His mother had taken great pains to teach Him of His Father.

II. Jesus Went Daily to the Temple.

- a. To pray, to offer sacrifice, and to praise God.
- b. To learn of God's ways.
- c. The feast lasted seven days.

III. Joseph and Mary Seek Jesus.

- a. They turn toward Jerusalem again.
- b. They search for three days.

IV. Joseph and Mary Find Jesus in the Temple.

- a. Sitting among the wise men.
 1. Asking questions as well as listening.
 2. All were astonished at His wisdom.
- b. His answer to His mother's question.

- c. He goes home with them willingly and remains subject unto them.

Lesson Enrichment—Point of Contact: A good approach to this lesson is to ask the children about themselves. For instance: How many of you have visited other towns than your own? Why did you go there? Whom did you see there? What did you learn while there?

Also: Why do you like to come to Sunday School? Name some things that you have learned in Sunday School? Where did you get the idea of coming to Sunday School?

This done, the story of Jesus going to Jerusalem will be much more interesting to the children, and better understood by them.

Application: Often we hear people pray that the Lord will help them to keep His commandments. What do they mean by this? Name some commandments that little children may keep. What does it mean when we say that we love our neighbors as ourselves? What do we do that shows we love ourselves? How can we show our love for others? On Thanksgiving day? at Christmas time? at other times?

Third Sunday, December 17, 1933

Lesson 78. Jesus and John the Baptist.

Texts: Matt. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-24; Sunday School Lessons, No. 78; "Jesus the Christ," pages 121-127.

Objective: Baptism by immersion is essential to salvation.

Songs: "Baptism." Kindergarten and Primary Songs—Thomassen.

- b. He preaches repentance by the river Jordan.
- c. Many are baptized by him.
- d. He foretells the mission of one greater than he.
- II. Jesus Comes to be Baptized by Him.
 - a. He comes from Galilee.
 - His request.

Pictures: "Baptism of Jesus," Bible

and Church History Stories; Primary Set of Pictures; *The Instructor*, Dec., 1929, p. 734; Bible Primer, p. 24.

Organization of Material:

- I. John the Baptist Preaches in the Wilderness.
 - a. His life and general mission.
 - b. John's answer to Jesus' request.
 - c. Jesus is baptized in accordance with God's plan.
 - By immersion.
- III. The Lord Manifests His approval.
 - a. The heavens are opened to Jesus.
 - 1. The Spirit of God descends.
 - 2. A voice says, "This is my beloved son."

Point of Contact: Find out how many of the children have taken a journey on the train. Then ask some questions to draw out the necessity of having a ticket—the man at the station, the man at the train step, the conductor. What does each of these want of us? What happens when one of the passengers has no ticket? Also a ticket is necessary if we go to a show.

Certain things are necessary, too, if we wish to join the Church of Christ. One of these is baptism. At what age are we baptized? How is baptism performed in our Church? Can you tell why water is used in this rite? (Water is plentiful everywhere, it is usually free, and it is a symbol of cleanliness.)

Even Jesus, who was perfect, was baptized. Let the children tell of his baptism—if they can; if not, tell them about it. How was it done, and by whom? Jesus showed us the way. He is the Gate, the Door, into the Kingdom of Heaven.

(Make a chart which will show the birthday of each member of your class. Record the date of baptism of each child. Each month remind children of their approaching eighth birthday and tell them the date for baptism.)

Fourth Sunday, December 24, 1933

Christmas Program

Fifth Sunday, December 31, 1933

Lesson 79. The Temptations of Christ.

Texts: Matt. 4:1-12; Mark 1:12, 13; Luke 4:1-14; "Jesus the Christ," Talmage, pp. 127-135; Weed's "A Life of Christ for the Young."

Objective: The overcoming of obstacles gives strength.

Memory Gem: Be not overcome of evil but overcome evil with good.—Romans 12:31.

Songs.

Pictures: "Jesus Tempted," The Bible Primer (New Testament).

Organization of Material:

I. Jesus Led into the Wilderness.

- a. That He might commune with God.
- b. To better understand His mission.

 - 1. He must found a new church of God.
 - 2. Help men to see their right relation with God.

- c. He went fasting.

That He might receive added strength.

II. He is Tempted by the Devil.

- a. To turn stones into bread.
- He was in a weakened condition.
- b. To cast Himself down from the Temple.

- c. To fall down and worship Satan.

III. Angels Minister unto Him.

- a. After Satan had gone.
- b. He received physical and spiritual strength.

Point of Contact: Children are always interested in learning new words. They feel grown-up when they can give the definitions of a word the teacher suggests. Ask for the children's idea of what the word "tempt" and "temptation" mean. Ask them to illustrate what they mean in their answers.

Questions — Illustrations — Application: By asking one or two ques-

tions find out if the children think that these were the only times Satan came to tempt Jesus. It was with Him as it is with us. He came to tempt Him every little while all the days of His life. Lead the children to think a little about the kinds of temptations children from seven to nine years of age have. Tell about a little girl whose mother called her to come in the house. Her playmate said, "Don't go in. Wait a minute. Your mother will not care." Let the children suggest what this little girl answered and what the consequences were. Let the children name some temptations which are sure to come to them; let them suggest how they may overcome them. Listen to stories of little temptation experiences which they or their friends have had. Tell some of your own and show how they were overcome.

Suggestions by way of Questions, Illustrations, Applications: Do you think this was the only time Jesus was tempted by Satan? Are you ever tempted to do wrong? In what ways? (Think out the different ways in which your class members may be tempted.)

Mother calls Alice to come into the house. Sarah says, "Don't go!" Draw out from the class the particulars of such an incident? What happens in either event?

Jesus said, "Resist not evil, but overcome evil with good." This means to take our minds off the temptation and actually do something good. That

is the secret of overcoming. Let the children tell their experiences in overcoming. How do they feel?

MEMORY GEM AND CONCERT RECITATION

"And Jesus when He was baptized went up straightway out of the water."

Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.

—Whittier.

LESSONS FOR DECEMBER

First Sunday, December 3, 1933

Lesson 104. The Children's Period.

This is the special day on which the teacher tests her teaching of the previous month. The children will do most of the talking and the teacher will help them to express the truths which her pictures suggest. These are the pictures that enriched her teaching of the lessons.

When they again see the picture of Elisha they will tell you why he was called a servant of God. They will tell how the woman's earnest effort to pay her debts and her faith in God and His servant were rewarded. What did Elisha promise the woman of Shunem? How did the Lord help this promise to come true? How may little folks show kindness and helpfulness toward God's servants?

In whom do we have faith when we are ill? Who is the man in this picture? (Show the picture of "Naaman and the maid from Israel") Who found a way to help him in his illness? What was this way? Who helped to strengthen Naaman's faith? How was that trust rewarded?

Review the gem of last month and one of the rest exercises.

Gem for the Month: The Concert Recitation Gem.

Songs for the Month: "The Christ-

mas Babe," "Little Gifts Are Precious," "Our Baby Brother," Kindergarten and Primary Songs—Francis K. Thomassen.

"Christmas Night," Song Stories for the Kindergarten—Patty Hill.

Second Sunday, December 10, 1933

Lesson 105. Hannah's Prayer is Answered.

Texts: I Samuel 1, 2:11, 18-21; "Life Lessons for Little Ones," Second Year.

Objective: The more we give and serve, the more we prove our love.

Organization of Material:

- I. Hannah in Sorrow.
 - a. She has no child.
 1. Is envious of mothers.
 2. Asks God for this blessing.
 - b. She has a kind husband named El-kanah.
- II. She Goes Alone To The Temple.
 - a. Had gone many times before with her husband.
 - b. Prays earnestly for a son.
 - Makes a covenant with God.
 - c. Eli, the Priest, promises an answer to her prayer.
- III. She Brings Samuel To Work For The Lord.
 - a. The son is born.
 - Named Samuel, "asked of God."
 - b. Is presented at the Temple.
 1. According to her promise.
 2. Leaves him with Eli.
 - c. A splendid worker.
 1. Tends the door.
 2. Runs on errands.
 - d. Visited yearly by his parents.

- e. Proves his love for God and parents by his faithful service.

Lesson Enrichment: Show pictures of these gifts to parents, the babies. Talk of the joy a baby brings into a home. Of all happy people in the world, the happiest should be those whom God has blessed with little children. Parents need children and children need parents, for each gives joy and comfort to the other. Our story today is about some people who could not be really happy because there were no children in their home. But as the story goes on it grows happier because these same good people were finally given a son. Hannah was so earnest and faithful, not only at the temple, but always, that Heavenly Father sent her a precious baby.

Application: How can we as little children prove our love for God and parents? They prove their love for us every hour of the day, by giving us the things we need. Mother and father work all day to make our lives happier. The more we work for them and the more we try to speak and act to please them the more we prove our love for them.

Rest Exercise: Act the children's suggestions of ways to serve in the home.

Third Sunday, December 17, 1933

Lesson 106. Samuel Hears and Answers God's Call.

Texts: I Samuel 3; "Life Lessons for Little Ones," Second Year.

Objective: Blessings and honor come to those who willingly and cheerfully serve the Lord.

Organization of Material:

I. Samuel, God's Servant.

- a. Continues his holy service.

- 1. Doing many tasks in the temple.
- 2. Caring for the elderly Eli.

II. The Lord Speaks to Him.

- a. In the night as he sleeps.

- b. Thinks it is Eli's voice.

- c. Answers "Here am I."

- d. Three times he hears his name.

- e. It is the voice of God.

III. Eli And Sons To Be Destroyed.

- a. Because of the sons' wickedness.

- 1. Eli permits it.

- 2. The Lord is displeased.

- b. Eli hears the Lord's message.

- It is fulfilled.

IV. Samuel, A Prophet In Shiloh.

- a. The Lord appears to him many times.

- b. Is guided in his service.

Lesson Enrichment: Once a little girl named Alice received a piano for her birthday. A real one it was, not just a toy such as she had had when she was three years old. It had been at grandmother's house for many years and now that Alice was eight years old, grandmother said that it should be hers.

"I shall take piano lessons and learn to play well," said Alice. Alice's mother had so many things to buy with the father's earnings that the music lessons could not be afforded.

"I'll save every nickel and penny that I get," said Alice, and when I have enough for twelve lessons I'll give them to Miss Rich, the piano teacher. If I can just learn to play well enough to play the songs that we sing in Primary, then I can help the organist there. I have always wanted to do that."

Isn't it fine for little people to have a desire to serve their church and so live every day that when they grow a little older they may be servants of our Heavenly Father.

Fourth Sunday, December 24, 1933

Lesson 107. "The Christmas Program."

On this Sunday, an appropriate program may be planned for the entire Sunday School and the Kindergarten Class will be asked to participate. The following suggestions may be helpful.

Christmas songs which the entire class may sing.

See the songs suggested for this month in this *Instructor*.

"Luther's Cradle Hymn," Deseret Sunday School Songs.

"Silent Night"
(the first stanza)

"Christm as
Star," Patty Hill.

Stories that may be dramatized:
Tiny Tim; Cosette;
The Pine Tree,
Carolyn S. Bailey
in "For the Children's Hour;" How
the Fir Tree Became the Christmas
Tree, by Henry Van Dyke. The
Selfish Giant, by Oscar Wilde.

Refer to other October issues of
the *Instructor* for more stories.

Most of these dramatizations can
be done with but very little scenery
or costuming. Try to avoid having
"Santa Claus" in the Sunday School.

Several children may each repeat a
gem learned this year. Most of them
refer to our Savior and would be appropriate for this occasion.

Fifth Sunday, December 31, 1933

Lesson 108. Ruth and Naomi.

Texts: Book of Ruth; "Life Lessons for Little Ones," Second Year.

Objective: God blesses those who unselfishly work for the good of others.

Organization of Material:

I. Naomi in Sorrow.

- a. Away from her own people.
Originally from Bethlehem.
 - b. Her husband and sons had died.
- ###### II. Ruth's Devotion to Naomi.
- a. Ruth, the daughter-in-law.
Tries to cheer Naomi.
 - b. Goes with her to her old home.
 - 1. Orpah, another daughter-in-law goes also.
 - 2. Naomi tries to persuade them to turn back.
Orpah returns to her home.
 - 3. Ruth proves her devotion.
Continues on with her mother-in-law.

CONCERT RECITATION

"What shall I give Him, poor as I am?
If I were a shepherd, I'd bring Him a lamb.
If I were a wise man, I would do my part,
But what shall I give Him? I'll give Him my heart.

- III. Ruth, the Gleaner.
 a. Gleans in the field for food.
 b. Finds favor with Boaz.
 1. Owner of the field.
 2. Impressed with her beauty and kindness.
 3. Provides more food for her.

IV. Ruth and Boaz Marry.

- a. Establish a home.
Naomi lives with them.
- b. A son is born.
 1. Naomi, his nurse.
 2. All rejoice and praise God.

Lesson Enrichment: We think of boys as being special helpers for their fathers, and girls for their mothers.

Naomi had no daughter of her own, but her son's wife, who was her daughter-in-law, loved her and worked for her as though she indeed belonged to her. When girls grow up and marry they have two mothers and when a baby comes the baby has two grandmothers. How many of you boys and girls have two grandmothers? Sometimes the grandmothers are taken away from us before they ride in the car with us. Bring in their wood. Always speak clearly and gently to them.



Rest Exercise: Pretend at removing the decorations from the Christmas tree. Step up a little ladder, one foot above the other—reach for the decorations—dust them carefully—lay them in a box—step carefully from the ladder.

The Funny Bone

Make a Bid

"I came in here to get something for my wife."

"What are you asking for her?"—*Yowl.*

In Reverse

A bumblebee can pull 300 times its own weight, we are told. What impresses us most, however, is the malicious vigor of its push.—*Cleveland Plain Dealer.*

A Neglected Art

"Does your daughter play the piano by ear?"

"No, she uses both hands and both feet, but I don't think she has learned to use her ears."

A Doubtful Joke

Jakie—"Ikey, you should put the curtains down when you kiss your wife. I saw you last night."

Ikey—"The joke's on you, Jakie. I wasn't home last night."

Keeping Up Its Reputation

Patient (in dentist's chair): "Why does the cavity left by an extracted tooth seem so large when the tongue is thrust into it?"

Dentist: "Oh, just the natural tendency of the tongue to exaggerate."

Kith and Kin

Father: "What did you and Joe talk about last night, dear?"

Daughter: "Oh, we talked about our kith and kin."

Small Brother: "Yeth, pop, I heard 'em. He seth, 'Kin I have a Kith?' and she seth, 'yeth you kin.'"

He Wouldn't Interfere

"I suppose you will want me to give up my job, Henry, when we are married?"

"How much do you earn at it?"

"Sixty a week."

"That isn't a job. That's a career. I wouldn't want to interfere with your career, girlie."

Beats Rheumatism

"My wooden leg pained me terribly last night."

"How's that?"

"My wife hit me over the head with it."

—*Everybody's Weekly.*

A Boon, Indeed!

"Your medicine has helped me wonderfully," wrote the grateful woman. "A month ago I was so weak I could not spank the baby. Two bottles of your cure and I am now able to thrash the old man. Heaven bless you."

Has to Puzzle it Out

Policeman (to motorist who nearly collided)—"Don't you know that you should always give half of the road to a woman driver?"

Motorist—"I always do when I find out which half of the road she wants."

Cold Days at Los Angeles

He: "Sister Nell gave a party last night." She: "Did you go?"

He: "Yes, everybody had to dress in the color of their hair. I wore a red suit, dad wore a gray suit, but Grandpa almost froze on the back porch."

Had His Sea Legs

"Hi, there," bellowed a policeman to an inebriated citizen, "you can't stand there in the street."

"Yes, I can, orfsher," retorted the citizen proudly. "Don't you worry 'bout me. I been standin' here an hour an' ain't fell off yet."—*Washington Labor.*

Practical

"That was an excellent paper your daughter read last night on the Influence of Science as Applied to Practical Government."

"Was it? Well, I wish she'd find out something about the Influence of the Vacuum Cleaner as Applied to the Dining Room Carpet."



Ruth Snow

A WORLD'S CHAMPION

MISS RUTH SNOW of the L. D. S. BUSINESS COLLEGE won first place in the 150 word dictation contest (the highest speed given) at the INTERNATIONAL COMMERCIAL SCHOOLS CONTEST held June 28, 1933, at the CENTURY OF PROGRESS EXPOSITION in CHICAGO. Miss Snow won in competition with university and business college students from the best schools in the United States.

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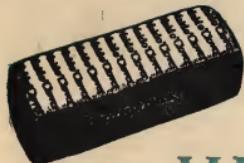
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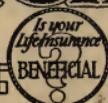
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